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**LITTLE JOURNEYS  
IN HIS KINGDOM**



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# LITTLE JOURNEYS IN HIS KINGDOM

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FOR BEGINNERS IN CHURCH HISTORY

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BY  
C. A. WENDELL



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no 1

*Inquire, I pray thee,  
of the former age,  
And apply thyself to that  
which their fathers  
have searched out. . . .  
Shall not they teach thee,  
and tell thee,  
And utter words  
out of their heart?*

Job 8. 8, 10.





## PREFACE

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A year or two ago I confided to a few friends that I had been asked to prepare a brief textbook in Church History for young people, and that I had begun to work on it.

This is not the book.

What I had in mind at that time was intended for somewhat more advanced readers. But there was said to be a demand for something in this line for boys and girls of confirmation age, and by request I laid aside my original purpose and turned to this.

To what extent this little book will meet the alleged wants remains to be seen, but I hope that in judging it the reader will bear in mind the viewpoint from which it was written. It is not intended as a compendium. No attempt has been made to give all the names, dates, and events that might be crowded into a few pages. The aim has been rather to interest the young reader and thus induce him to turn to more elaborate works later on.

At the same time the aim has been to make it, as far as possible, a practical textbook. The teach-

er, the class, and the class room have constantly been kept in view. That is the reason for the questions to be found at the end of each chapter, as well as the Review lesson which follows at the end of each of the three great periods.

The Test Questions offer the student an opportunity to prove that he really has studied the lesson. They may be answered either orally or in writing, or both, as the teacher may find best. The Study Questions, intended for discussion in the class, aim at a deeper insight into the subject. Like the Test Questions they are of course only suggestions. The teacher should feel free to substitute others if he so desires.

The suggestions for Private Devotion may seem like an innovation. If so, I hope that it is not an objectionable one. Church history is sacred history. If we are to make "little journeys in His kingdom," let us walk with Him, and let Him speak to us as we go. That is the purpose of the Scripture passage referred to each time, as well as the soul-searching questions that appear here and there. Naturally these questions should *not be taken up in class*, but the teacher should do whatever he can to foster the habit of private devotion by these or similar means.

The frequent use of the personal pronoun "I" may offend some, and expose me to the charge of

foolish egotism; therefore I might as well admit that I have committed the offence quite deliberately, and for a definite purpose. The customary pretense at hiding behind the conventional "we" or "the author" or some such device did not appeal to me. It would have put me at a distance from my young friends, whereas my desire was to get as close to them as possible. Let us hope that it was not a serious mistake.

Many of the shortcomings to be found in these pages will have to seek shelter under the fact that the book is the product of spare moments.

Cordial thanks are due Dr. C. W. Foss and Dr. Inez Rundstrom for valuable advice, both as to the historical and the pedagogical features of the work.

THE AUTHOR.



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# THE EARLY PERIOD

From the First to the Fifth Century

About 500 Years





## 1. THE BEGINNING

Let us begin with a journey to Jerusalem, the City of God. What a venerable history it has! King David made it the capital of his kingdom and brought the ark of the covenant into it; Solomon built his wonderful temple and his brilliant palace there; Gentiles besieged it and razed it to the ground, and the chosen people built it up again; Herod the heathen beautified it and restored the temple once more; Titus—

But it is not the city to which we shall turn our attention just now. It is a wonderful event that took place there a short time after Jesus had ascended into heaven. It occurred at a prayer meeting attended by about one hundred and twenty of the friends of Jesus, His own mother and His apostles being among them. Day after day, for ten days, they had met thus and prayed in His name. Then, on the tenth day, which was Pentecost, the wonderful thing happened. Luke, the Greek physician who wrote the gospel of Luke and the book of Acts, tells us that “suddenly there came from heaven a

sound as of the rushing of a mighty wind, and it filled all the house where they were sitting. And there appeared unto them tongues parting asunder, like as of fire; and it sat upon each one of them. And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance.”

It seems that the sound of that mysterious wind could be heard quite a distance, for a multitude came together. If it was not the sound itself they heard, it certainly was the rumor of what had happened. At any rate, they gathered in large numbers. Can you not imagine how astonished they were—just as you and I would be if something like that happened at one of our prayer meetings. How some of them must have stared and craned their necks to find out what it was all about! And I suppose some of them were actually scared, and that others prayed, for it seems that most of them were devout men. But some laughed at it and said there was nothing to it—just as some people do now. “Those fellows are drunk,” they said, “there’s no sense to what they say.”

Then Peter arose, for he could not stand to see anybody laugh at the work of the Holy Spirit, and preached one of the most remark-

able sermons ever heard. Would you not like to read that sermon? You may read all that we know about it if you will turn to the second chapter of Acts and read verses 14 to 36. It was a sermon with a message, and the message went home, for we read that "they were pricked in their heart, and said unto Peter and the rest of the apostles Brethren, what shall we do? And Peter said unto them, Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit." And we are told that "there were added unto them in that day about three thousand souls."

Such was the first day of the Church of the Lord Jesus. What a wonderful beginning!

*Test Questions.* 1. In what city was the Church of Christ born? 2. The wonders of Pentecost followed upon a series of prayer meetings. How many days did they last? 3. What noted people attended them? 4. What remarkable events took place on the day of Pentecost? 5. How many souls were added to the Church that day?

*Study Questions.* 1. What happened immediately after the prayer meetings? After Peter's sermon? Which seems to you the more remarkable? Why? 2. Peter was an uneducated laborer, yet here he stands

forth as a powerful and fearless preacher. What is there in our story to account for it?

*For Private Devotion.* Joel 2: 28-32. Wonderful are Thy promises, O Lord, and wonderful their fulfillment. Serious questions rise out of them and look searchingly into my heart. Has the Holy Spirit been poured out upon me? Have I ever experienced the power of the Word of God as did the people who heard Peter preach? Have I repented of my sins as they did? Dear Lord, I would search my soul in Thy presence. Do Thou give the answer.

## 2. THE FIRST CHURCH

What kind of church members do you suppose they made, those new converts who had come into the fold through such a wonderful experience?

Before their conversion they were, of course, very much like other people. They had homes and families; they worked and earned money; they spent it for things they needed, and sometimes for things they did not need; they saved up all they could and laid it aside for future needs; they were fond of their possessions and loved to say, "This is mine, I have earned it, and nobody can take it away from me."

But the coming of the Holy Spirit into their hearts made a great difference. Worldly things, which had been so dear to them, suddenly lost their hold. They no longer gloried in them, and nobody enjoyed to own anything that some one else might need more than he did. "They sold all their possessions and goods, and parted to them all, according as any man had need. . . . They had all things in common."

Of course this looked very foolish to the worldings who still loved their earthly property, but the Christians did not mind that, for they had found something better. They had experienced the love of God and the joy of having every sin forgiven. The love of Christ filled their hearts to overflowing, and they were so glad that earthly possessions did not interest them very much any more. After all, these earthly things are only a sort of picture of the truer things which the good Lord would give us. And the picture of some one we love may be ever so dear to us while the loved one is away, but if he comes himself the picture does not interest us any more. So it was with these early Christians. While they lived for the world they loved the world and the things that are in the world, but when He Himself came to them, they lost interest in the world. In their hearts they sang, "Thou, O Christ, art all I want."

But were they all such dear, consecrated saints? Were they all so kind and helpful to the poor and needy, all so free from the power of the world? How pleasant it would be to say Yes, but we cannot. It would not be true. For even into this little paradise the serpent came. There were at least two



among those early Christians who did not dare to trust God entirely. This idea of selling everything and having all things in common looked a little bit risky to them. They did not quite dare to try it, and so they kept a part of their property, in case anything should go wrong with the little community. But that was not the worst of it. The dreadful thing about it was that they lied and pretended that they had given up everything. That was the worst of all, for deceit is one of the deadliest of all sins. We can see this by the fact that as soon as the deceit was laid bare, both of them dropped dead—first Ananias and then Sapphira, his wife. It was a fearful lesson, and must have made a deep impression on the rest of the members.

*Test Questions.* 1. After their conversion, what did the early Christians do with their earthly possessions? 2. Did the leaders of the Church compel them to do it, or did they do it of their own free will? 3. What was it really that prompted them to do as they did? 4. What two members failed to do as the others did? 5. What happened to them?

*Study Questions.* 1. What is the difference between this early Christian Communism and the Communism usually proposed in our day? 2. What was the real sin committed by Ananias and Sapphira? 3. Some one has spoken of the “expulsive power of a new affection.” Explain and prove it by the story of these early Christians.

*For Private Devotion.* Col. 3. 2. Lord Jesus, how far do I resemble these early Christians? Do I love Thee better than earthly pleasures and possessions? Would I be willing to give them up if I knew that they kept me away from Thee? Dear Lord, whatever of earthly joys may be mine, bless them by teaching me to love Thee more than them.



### 3. JEWISH PERSECUTIONS

Look at that crowd yonder! How excited they are! They have just come out from the council chamber in the city (Jerusalem) and they look angry enough to kill some one. In fact that is exactly what they intend to do, and the victim is right in the center of the crowd. What hideous crime do you suppose he has committed? None at all. He has told them the truth, that is all, but O how that does hurt some people! He is a friend of Jesus, and that is one reason why they hate him. When they could not prove that he had done anything sinful or illegal they hired false witnesses who were willing to lie and swear falsely in court, just as they had done with Jesus himself, and that was how they "proved" that He had insulted God and broken the law. And now they are going to kill him!

Who is this man? His name is Stephen, "a man full of faith and of the Holy Spirit . . . full of grace and power." He is one of the seven deacons of the church we have just been reading about, and while he was on

trial for his life "all that sat in the council, fastening their eyes on him, saw his face as if it had been the face of an angel."

Now they are at the death place. They encircle their victim. Look!—It was a rock, hurled by some murderous hand. There goes another—and another! Like hail on a sultry summer day the death-bearing missiles fall. Realizing that the end is near, Stephen calls upon his Master, "Lord Jesus, receive my spirit." Then, falling upon his knees, he cries with a loud voice, "Lord, lay not this sin to their charge." And with beautiful simplicity the writer of the sad story adds, "When he had said this, he fell asleep."

Thus did the first Christian martyr lay down his life for the Master, manfully and gloriously, setting an example which has thrilled all Christendom, century after century, and given many a saintly soul courage to endure martyrdom rather than deny the blessed Lord. And it was well so, for though Stephen was the first martyr, he was by no means the last one. So bitter were the Jews against Jesus and His followers that it seems that all of them had to suffer more or less. They were scourged, imprisoned, stoned. How many of them were killed we cannot tell, but it was probably a large number.

On the outskirts of the mob that killed Stephen was a young Pharisee who stood guard over the outer garments which the men had laid aside while they should do their bloody deed. He took no active part in the killing, but consented to it with all his heart. In fact he became one of the worst enemies of Christ—till suddenly, through a very strange experience, he was converted. Then he became just as eager to preach the gospel of Christ as he had been to condemn it. And then, of course, his countrymen turned against him. Directly or indirectly (through the Gentiles) they were after him all the rest of his life. Look at his own list of hardships he had to endure: "Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day have I been in the deep; in journeyings often, in perils of rivers, in perils of robbers, in perils from my countrymen, in perils from the Gentiles, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in labor and travail, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness."

Who was this man? It was Saul of Tarsus, or, as we know him better, the Apostle Paul. And how could he endure such awful hardships? I am sure I don't know, unless it was that God gave him an unusual measure of endurance. But I have read somewhere that he actually took pleasure in suffering persecution for the Lord's sake. I think there must have been two reasons for this. One was that when he had learned to know the love of Christ he never got over being grieved that he had once persecuted His followers, and he felt that it was only fair that he himself should suffer for what he had done. And the other was that he loved his Saviour so deeply that he was glad to suffer for His sake.

*Test Questions.* 1. Name the first Christian martyr. 2. What office did he hold in the Church? 3. What great man was present at his martyrdom? 4. After his conversion, this great man "took pleasure in persecution" against himself. Give two reasons for this.

*Study Questions.* 1. What was probably the main reason why the Jews hated Stephen? Why do you think so? 2. Why did not Stephen hate the Jews in return? 3. Our lesson contains two brief prayers by Stephen. Which one of them do you like best? Why? 4. What is the difference between the courage of this martyr and the courage usually displayed on the battle-field?

*For Private Devotion.* Matt. 10. 16-18. Am I "full of faith and of the Holy Spirit" as Stephen was? If not, why not? O Lord Jesus, take out of my heart all pride and all self-will, that nothing may resist the work of the Holy Spirit.



I. THE ROMAN EMPIRE.



#### 4. PAGAN PERSECUTIONS

Jesus had warned the Jews that unless they repented and turned to God, terrible calamities would befall them, but they paid no attention to that. They nailed Him to the cross and went right on.

But you cannot defy God. In the year 70 A.D., about forty years after the warning had been given, a Roman army besieged Jerusalem, and after five months of the most horrible suffering the Jews had to surrender. The temple and the city were utterly destroyed and the whole nation was scattered.

That gave the Christians freedom from Jewish persecution, but now they were face to face with heathendom, and that was no better. The Romans were the rulers of the world. They had conquered every civilized nation, and some that were not civilized. The vast empire was bound together by every possible means, such as law, commerce, military force, and the like. One of the chief means was emperor worship—actually worshiping the emperor as a god. That was looked upon as the highest mark of loy-

alty to the government, and everybody was expected to do it. Of course the Christians could not obey such a law, since they could worship no one but the true God, and that brought them into collision with the Roman government and all Roman "patriots." They were branded as disloyal and treated as traitors. But treason was punished with death, and thousands upon thousands were killed because they obeyed God rather than men.

Now in those times it was not customary to execute a person in the quickest and easiest way possible, but rather in the most terrible way that cruel minds could invent. Many of the martyrs were crucified, others were burned to death, and still others were thrown among hungry hyenas, wolves, or tigers, and torn to pieces. Women and children, as well as men, were treated in this way, and the cruel heathen would crowd into the big circus buildings, as people gather on the bleachers at a football game nowadays, and amuse themselves by looking at these horrors! You see, they considered the Christians unpatriotic and felt that no punishment was too severe for them. That these same Christians were the best citizens in the empire, they could not see.



Would not such terrible treatment of the Christians frighten people, so that no one would dare to confess Christ? Of course that is what the Romans thought, but it did not always work that way. "The blood of the martyrs became the seed of the Church." For nearly three hundred years the Roman government tried to root out the Christians in this way, and ten imperial persecutions swept over the empire; yet when Constantine ascended the throne as one of the rulers of Rome, in the year 306, there were no less than eight million Christians in the empire. And that in spite of the fact that only three years before, one of the most fearful of all the persecutions had carried away enormous numbers. Evidently persecution was not a success.

*Test Questions.* 1. Who warned the Jews and urged them to repent? 2. How did they take His warning? 3. Which was the strongest nation in the world at that time? 4. What brought the Christians into conflict with the Romans? 5. How long did the Pagan persecutions continue? 6. How did they effect the growth of the Church?

*Study Questions.* 1. Imagine yourself a Roman: what would you say in defense of the persecution of the Christians? 2. Imagine yourself a Christian in Pagan Rome: what reason would you give for refusing to obey the Roman government? 3. Explain the saying, "the blood of the martyrs became the seed of the Church."

*For Private Devotion.* Matt. 5. 11-12. In Thy presence, Lord, would I ask myself, Do I have the courage of my convictions, as did the early Christians? Would I die rather than to deny my Saviour? O give me courage to confess Thee before the world, whether I be ridiculed or persecuted; and make me ever kind and patient with those who despise or injure me.

## 5. THE FIRST "CHRISTIAN" EMPEROR

For three hundred years no one could be a Christian without danger of losing his life. For three hundred years the Christians were treated as dangerous people, traitors to the Roman empire, enemies of the human race, and therefore hated and tortured and killed. How good it must have seemed when at last there came an emperor who put a stop to this horrible practice, treated the Christians as good citizens, and finally made their religion the religion of the land. How it must have thrilled them to see him preside at the opening of the first great gathering of leaders of the Church of Christ, at the Council of Nicaea, in 325.

This emperor was Constantine, usually called "the Great." He is generally spoken of as the first Christian emperor, though there has always been a great deal of doubt about the genuineness of his Christianity. He was in York, England (Britain they called it then), when his father, the commander of the Roman army in that country,

was taken away by death. That was in 306. The army now made Constantine emperor, though Rome already had several of them. Two years later there were six in all, and for many years Constantine spent much of his time fighting the other five and plotting to get them out of the way. It took him seventeen years to do it, but he finally succeeded.

There was one thing about the Christians that he did not like at all. He needed soldiers to help him win his victories, and the Christians would not fight. They had always been opposed to war. They said it is wrong to kill people. "And if it is wrong to kill one," they said, "it cannot be right to kill thousands." Their great leaders too said that it is better to be killed than to kill. What was he to do? There were millions of able-bodied Christians by this time, and if he only could get them into his army he could conquer all his enemies.

Just then a strange thing happened. About noon one day—if we may believe his story—he saw a bright cross in the sky. The next night he dreamed about it and thought that he saw words of fire above it. The words were, *In hoc signo vinces* (In this sign shalt thou conquer). This happened in

312. It is a beautiful story if rightly understood, for it is indeed by the cross of Christ that we conquer. Only we never really conquer by killing our fellow men. The real victor is he who conquers himself, conquers temptation and sin in his own heart. That, however, was not the way Constantine understood it. He thought it meant that if he would become a Christian the Lord Jesus would help him win his wars. That he was deeply impressed with what he had seen and dreamed, there can be no doubt. The Christians noticed it and began to think that after all maybe the Lord did want them to help him in his wars. He had befriended them. If he should fail, a much worse man might get control. And so they began to join his army and help him fight. That is how militarism got into the Church.

There has been much guessing about that vision of Constantine's. Some people think that he never had one—that he just made it up to trick the Christians into his army. Others think that he really saw a cross in the sky, just as many other people have done when the air was in a certain condition, and that he dreamed about it and saw those words of fire, just as he said he did, but that he put the wrong meaning into it.

At all events his reputation was not the best. He killed one of his own sons, one of his nephews, and finally his own wife. How many others he killed, outside of his family, I do not know. He enrolled as a catechumen, to prepare for Holy Baptism, but never allowed himself to be baptized until he was on his deathbed. Some of the coins he minted refer to Christ on one side and to Apollo (a heathen god) on the other. It is a sad story. One would like to think that the first great ruler who befriended the Christians was himself a consecrated Christian, but evidently it was not so.

*Test Questions.* 1. What did the Romans think of the Christians? 2. How long before it was safe to be a Christian in the Roman empire? 3. What emperor put a stop to the persecutions? 4. Where and when did the first great Church Council meet? 5. What did the early Christians think of militarism? 6. What good did Constantine do for the Church? 7. What harm did he do to it?

*Study Questions.* 1. Would you call Constantine a Christian? Give reasons for your answer. 2. Resolved: That Constantine did more harm than good to the Church of Christ. (Debate).

*For Private Devotion.* Mt. 7. 21. Am I a better Christian than Constantine was? Am I more eager for the glory of Jesus than for my own advantage? . . . Search me, O God, and know my heart: try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting.



## 6. THE BATTLE ABOUT AN IOTA

About three hundred years after Christ a man arose in Egypt who said that Jesus was only a man like other men. His name was Arius. He claimed that Jesus was created in the image of God, like the rest of us, and that the only difference between Him and us was that He was a much brighter image. But there was another man in Egypt, Athanasius by name, who said that Arius was altogether mistaken. Jesus was indeed a man, but He was more than that. He was never created, as we have been, for He was as great as God Himself, and just as eternal. He was both God and man.

Now each one of these men had a great following. Some said that Arius was right, and others that Athanasius was right. The Church was splitting in two over the question. Then Constantine asked the great leaders, called bishops, to meet in Nicaea (about eighty miles southeast of what we now call Constantinople) and determine the real truth of the matter. That was in the year 325. About three hundred bishops

came, from Africa, Asia and Europe. The Emperor presided at the opening session, then left, so as to give the bishops full freedom to solve their own problems. Both Arius and Athanasius were present, though neither had an official seat nor a right to vote. Everybody knew, however, that these men were the two great powers in the conflict.

The Council was in session all summer. It finally decided that Athanasius was right and Arius wrong. So far as the Church was concerned, that settled the matter forever. She had spoken, and everybody knew now what she believed. But Arius had a host of friends, and they said that after all he was right. So the quarrel continued.

After a few years Arius died. You would naturally suppose that that would end the trouble, but it did not. After his death it grew hotter than ever. People not only quarrelled over it, they fought about it; and it is recorded that at least one man lost his life in such a fray. Finally it settled down upon one word—a big Greek word—*homo-ousios*. The followers of Arius said that if the Athanasians would insert an iota (the Greek for *i*, the smallest letter in the alphabet) between the *homo* and the *ousios* and



make it *homoiousios*, they would be satisfied and the quarrel would end. But the others refused. They said they would rather die than let in the *i*, and it never came in.

It was literary a "battle about an iota." Did you ever hear anything so stupid?

But it was not stupid. Those men were no fools. They knew very well what they were doing. A great deal may depend upon a comma, or a hyphen, or a single letter. A *rug* and a *drug* are two very different things, yet in the spelling there is a difference of only one letter. A *cosmic* vision is sublime, but there is nothing sublime about a *comic* vision, though a mere *s* marks the difference in the spelling. A comma is a small thing, and so is a hyphen, yet the use of a comma instead of a hyphen once cost the fruit growers of the United States two million dollars. A mere little *i* turns *homooousios* into *homoiousios*, but in doing it it takes the heart out of our Christian faith. Without the *i* the word means that Jesus and the Father are One, as Jesus Himself said that they are (John 10. 30), while with it the word means that they are merely similar; that is, that Jesus was not really God, but only a kind of image or picture of God.

Do you think it makes any particular difference which we believe? Why, it makes all the difference in the world. If the Church had let in that little *i* and taught us to say that Jesus was *homoiousios* in relation to God, it would really have said that He was only a sort of picture of God—a most beautiful picture, of course, but only a picture. Now a picture cannot save us from our sins, no matter how perfect it may be, and we should really have had no Saviour at all. Some of those men of long ago saw that, and that is why they said that they would rather die than put in the *i*. Let us thank God for those men. Let us thank Him for the Council of Nicaea which kept out the wicked little intruder and saved our faith in the Saviour of the world.

*Test Questions.* 1. Who called the Council of Nicaea? 2. What year? 3. Why was it called? 4. Where is Nicaea? 5. How many bishops attended the Council? 6. From what three continents did they come? 7. How long was the Council in session? 8. Name the two most noted men at the Council. 9. State briefly what each believed about Jesus.

*Study Questions.* 1. State as clearly as possible what the “homooousian controversy” was. 2. It has been said that the Council of Nicaea was the most important of all the Church Councils that ever met. Give all the reasons you can think of for such an opinion.

*For Private Devotion.* Mt. 16. 13-17. Lord Jesus, I thank Thee for the assurance of Thy humanity, that we may come to Thee as to an elder brother who can understand and sympathize with us; but I thank Thee even more for the knowledge of Thy Divinity, that we may look up to Thee as our Saviour and know that in Thee we meet God.

## 7. THE CHURCH FATHERS.

Humanity is like a landscape. The common people are the great plains, the more talented people are the hills, and the geniuses are the great mountain peaks. In all countries and all ages you will find these differences. It was so among the early Christians too. The "mountain peaks" there are called Church Fathers. Now you remember that from the plains we get the wholesome harvests, the hills enrich the landscape and from their tops the horizon is greatly extended, the mountains point us to heaven and send life-giving streams to the plains below. And so it is among men.

Did you ever climb a mountain? It took you a long time to get to the top, but when you got there—O the glory of the scene! How pure the air was, how far you could see, how near you were to heaven! I wish we might climb one of these living mountains; which we could do by reading some of the great ideas there to be found about God and man, life and death, time and eternity, sin and forgiveness, and many other things be-

sides. Really, it would be worth while, but we cannot do it now.

But if we cannot make the climb, we can at least say with the Psalmist, "I will lift up mine eyes unto the mountains." We can at least look at them as we pass by. We can study the map, so to speak, and see where they are located and what they are called. Of course this is not as interesting as to do the real climbing, but then if we cannot do the best thing let us do the next best.

The Church Fathers are usually divided into two groups: the Ante-Nicene and the Post-Nicene Fathers, that is, those who lived before and those who lived after the Council of Nicaea. The former are also divided into two groups: the Apostolic Fathers, or those who lived at the time of the Apostles, and the Post-Apostolic, or those who lived after that time but before the Council of Nicaea. Now let us turn to what we have called our map. In most cases we do not know with certainty when the man in question was born, or when he died, but the dates given are nearly correct. The Apostolic Age closed with the death of the last Apostle, which occurred about the year 100. Following are a few of the greatest of the Fathers, with the

birth year and the death year of each, as nearly as we know them. You need not memorize all these dates, but look at them carefully. The list of names at the end of the book will tell you how to pronounce these names. Learn this so that you can easily read them aloud:

Clement of Rome, 30–101; Ignatius, 30–107; Polycarp, 81–167; Justin Martyr, 96–166; Irenaeus, 135–202; Tertullian, 160–230; Origen, 185–254; Cyprian, 195–258; Athanasius, 300–373; Hilary, 315–367; Basil 329–379; Ambrose, 333–397; Chrysostom, 347–407; Jerome, 331–441; Augustine, 354–430.

How the Apostolic Fathers were loved by their fellow Christians may be seen from what Irenaeus says of Polycarp: “I could describe the place where the blessed Polycarp sat and spoke, his going out and coming in, his manner of life, his face and form, his exhortations to the people, and what he related of his intercourse with John, or with others who had seen the Lord; how he repeated their words and what he had heard them tell of the Lord, His miracles and His discourses. For as he had received from men who had seen the Word of Life, so he



taught, in strict agreement with Holy Scripture."

Of the martyrdom of Polycarp the following story is told: When the Roman proconsul tried to induce him to save his life by blaspheming Christ he said, "Eighty and six years have I served Him, and He has done me no evil; how can I blaspheme my king and my Redeemer?" For this he was martyred.

Clement of Rome may speak for all the Fathers about their love for the Lord: "Jesus Christ is the way in which we find salvation, the high priest who presents our gifts, the intercessor and helper of our weakness. Through Him let us gaze up to the heights of heaven; through Him, as through a glass, behold the spotless and majestic countenance of God. Through Him are the eyes of our understanding opened; through Him our unreasoning and darkened souls are kindled with marvellous light."

*Test Questions.* 1. To what is humanity likened in this chapter? 2. What do the plains here represent? 3. The hills? 4. The mountains? 5. How old was Polycarp when he was martyred? 6. Copy the names of the Church Fathers mentioned in this lesson, placing them in a single column, one below the other, with the dates following the names. Draw a line between the

Apostolic and the Post-Apostolic Fathers, and a double line between the Ante-Nicene and the Post-Nicene Fathers.

*Study Questions.* 1. What advantage did the Apostolic Fathers have over all the others? 2. Three of the Church Fathers are quoted in this lesson. Which of the quotations do you value the most? Why?

*For Private Devotion.* Ps. 121. 1-2. I thank Thee, O Lord, for those glorious far-off mountains, and for the streams of living water Thy love poured out upon them. Grant me likewise to dwell daily in Thy presence, and keep me ever mindful that my help cometh from Thee and from no one else.



## 8. ST. AUGUSTINE.

We have compared the Church Fathers to great mountains. The greatest of them all—the Mount Everest among them, as we might say—was Aurelius Augustine, usually called Saint Augustine. He was born in Northern Africa, in 354. His mother, Monica, was a devout Christian, but his father, Patricius, was a heathen, and remained such almost to the end of his life.

At the age of sixteen Augustine was sent to school in Carthage. Here he fell into bad company and bad habits. His mother grieved bitterly over it and prayed for him daily, but for years he paid no attention. When he finally did get interested in religion it was that of the Manichaeans. They were followers of a Persian by the name of Manichaeus who tried to mix the Christian religion with that of Persia. They believed among other things that the human body belongs to the “Kingdom of Darkness,” and is therefore evil, while the soul springs from the “Kingdom of Light,” and is therefore good. For ten years Augustine tried to sat-

isfy his soul with such fancies, but ended by calling them all "empty husks."

In 383, against his mother's wishes and without her knowledge, he left Carthage and sailed away to Rome. He was now twenty-nine years of age. Yearning for his salvation, she soon followed him. In a few months they went on to Milan. Here he met Ambrose, the great bishop, whose eloquence was like music in his ears. Under the influence of his preaching Augustine began to study the Holy Scriptures, and in their light he saw that his evil life was an insult to God. He tried to stop sinning, but could not; neither could he enjoy sin any more. He became very unhappy.

This unhappiness increased as time went on, until at last he felt that he could stand it no longer. Then one day, in bitter agony, he cried, "O Lord, how long yet wilt Thou be angry? Remember not the sins of my youth! How long? how long? To-morrow, and again to-morrow. Why not to-day? Why not now? Why not this hour put an end to my shame?" Then it seemed to him as if a kindly voice out of heaven had said, "Take and read." He went to his Bible and his eyes fell upon Romans 13. 13, 14. That was the word he needed. It broke the spell

and set him free—and there was joy in heaven over another sinner that repented. There was joy too in his mother's heart, the heart out of which fervent prayers for his salvation had gone up to God for over thirty years. At last the answer had come.

This happened in 386. He now turned the whole power of his genius to the service of the Lord, and became the greatest champion of the gospel since the days of Paul the Apostle. One of his many books is still read and loved by thousands, and that is his "Confessions." They are wonderful. Some day, when you are a little older, you will want to read them. They make a neat little volume that can be bought for about a dollar. It is remarkable that both Protestants and Roman Catholics admire St. Augustine. He died in 430.

Before we pass on, let me introduce you to his "Confessions" by offering you a few scattered pearls of thought, picked up here and there in that wonderful book. Do not hurry over them. Pause and think and try to understand what he means:

*Pearls from Augustine.*

Thou madest us for Thyself, and our heart is restless, until it repose in Thee.

While turned from Thee, the One Good,  
I lost myself in a multiplicity of things.

These lower things have their delight, but  
not like my God, who made all things.

Man's true honor is the image and likeness  
of God.

Whoever seeks of God anything besides  
God, does not love purely.

Wretched is every soul bound by the  
friendship of perishable things.

They [the worldly minded] fled, that they  
might not see Thee seeing them.

Christ, as God, is the home whither we go;  
Christ, as man, is the way whereby we go.

*Test Questions.* 1. Name the mother of Augustine.  
2. Tell of his religious experiences before he went to Rome.  
3. Who were the Manichaeans, and what did they believe?  
4. How did the preaching of Ambrose affect Augustine?  
5. Tell of his conversion.  
6. How long had his mother been praying for him?  
7. Name one of his best books.  
8. Give date of his birth and of his death.

*Study Questions.* 1. Mention three influences that worked toward the conversion of Augustine. Which one do you suppose did most? Why do you think so?  
2. Perhaps Monica's prayers affected Augustine all through life. Show from his life story that it may be so.  
3. Which two of the "pearls" from Augustine's "Confessions" would you call the best of them all? Why?

*For Private Devotion.* I John 5. 14. When I pray for the salvation of some straying soul, and my prayers are not answered, and months lengthen into years, and I am tempted to give up, dear Lord, remind me of Monica and her wonderful prayer life. Remind me of those thirty years of prayerful waiting, and the glorious answer that finally came. Forgive my unbelief, and quicken faith within me.

## 9. REVIEW OF THE EARLY PERIOD

Before going any farther, let us look back over the path we have traveled thus far, and try to recall what we have seen.

A ten-day prayer meeting among the first disciples of the Lord resulted in the outpouring of the Holy Spirit on the day of Pentecost. The mockery of certain unbelievers prompted the Apostle Peter to fearless preaching of the Word of God, and about three thousand souls were added to the little group of believers. Such was the origin of the Church of Christ.

Those early Christians could speak of a real religious experience, so deep and so joyous indeed that the grip of earthly possessions relaxed its hold upon them and left them satisfied if only their daily needs were supplied. The deceit and doom of Ananias and Sapphira must have awed the beholders, but it served as a solemn warning and did no harm to the young Church.

Most of the Jews, particularly the leaders, could not believe that Jesus was the Messiah, the Redeemer of the world. They thought



of Him as an impostor and believed that they were doing God a service in trying to stamp out His followers. But with the fall of Jerusalem, in the year 70, their power was broken and they could no longer persecute. There were now three religious forces in the world: Judaism, broken; Paganism, powerful; and Christianity, still in its early infancy.

The Roman Empire was the great world power at this time. Loyalty to Rome was necessary to hold the bulky Empire together, and for this purpose emperor worship was instituted. The Christians could not take part in this, for it was pure idolatry, and, hence, they were branded as disloyal and unpatriotic. For three hundred years they were treated as traitors and bitterly persecuted, but to no purpose. Bodies can be burned, but not ideas. The Truth prospered against all opposition.

At last, in 306, an emperor came to the throne who put a stop to persecution. His name was Constantine. But Constantine seduced the Bride of Christ (the Church) into a most unholy alliance with the world, and Christendom is still suffering from the effects of it. The willingness with which the Church has lent herself to the aid of the war-

makers ever since his time is perhaps the most visible evil he fastened upon her, but by no means the only one.

The first centuries dinned with disputes about religion. The most famous, and doubtless the most important of these was the dispute about the personality of Jesus. Arius held that He was created in the Image of God, like the rest of us. Athanasius opposed this and taught that He was not created, but was eternal with the Father, and of the same essence as the Father. The Council of Nicaea (325) decided in favor of Athanasius and thus adopted the doctrine of the divinity of Christ.

Among Christians as among other people some are more gifted than others, and these naturally become leaders. The great leaders of the first few centuries of the Christian era are called Church Fathers, and the great service they rendered was to formulate the Christian faith. A dozen or more became famous, but St. Augustine was the greatest of them all.

Church History is unusually divided into three periods, as follows:

The Early (or Ancient) Period, from the First to the Fifth century, or about five hundred years.



The Middle Ages, from the Fifth to the Fifteenth century, or about one thousand years.

The Modern Period, from the Fifteenth century to the present time, or nearly five hundred years.

With regard to the Church itself the Early Period may be looked upon as the time of Formation.

*Test Questions.* 1. What brought those three thousand souls into the Church on the day of Pentecost? 2. What made the members of the first Church so satisfied? 3. Which lasted longer, the Jewish or the Pagan persecutions? 4. What good and what harm did Constantine do to the Church? 5. When did the Council of Nicaea meet, and what great question was decided there? 6. Who was the greatest of the Church Fathers? 7. State the principal divisions of Church History.

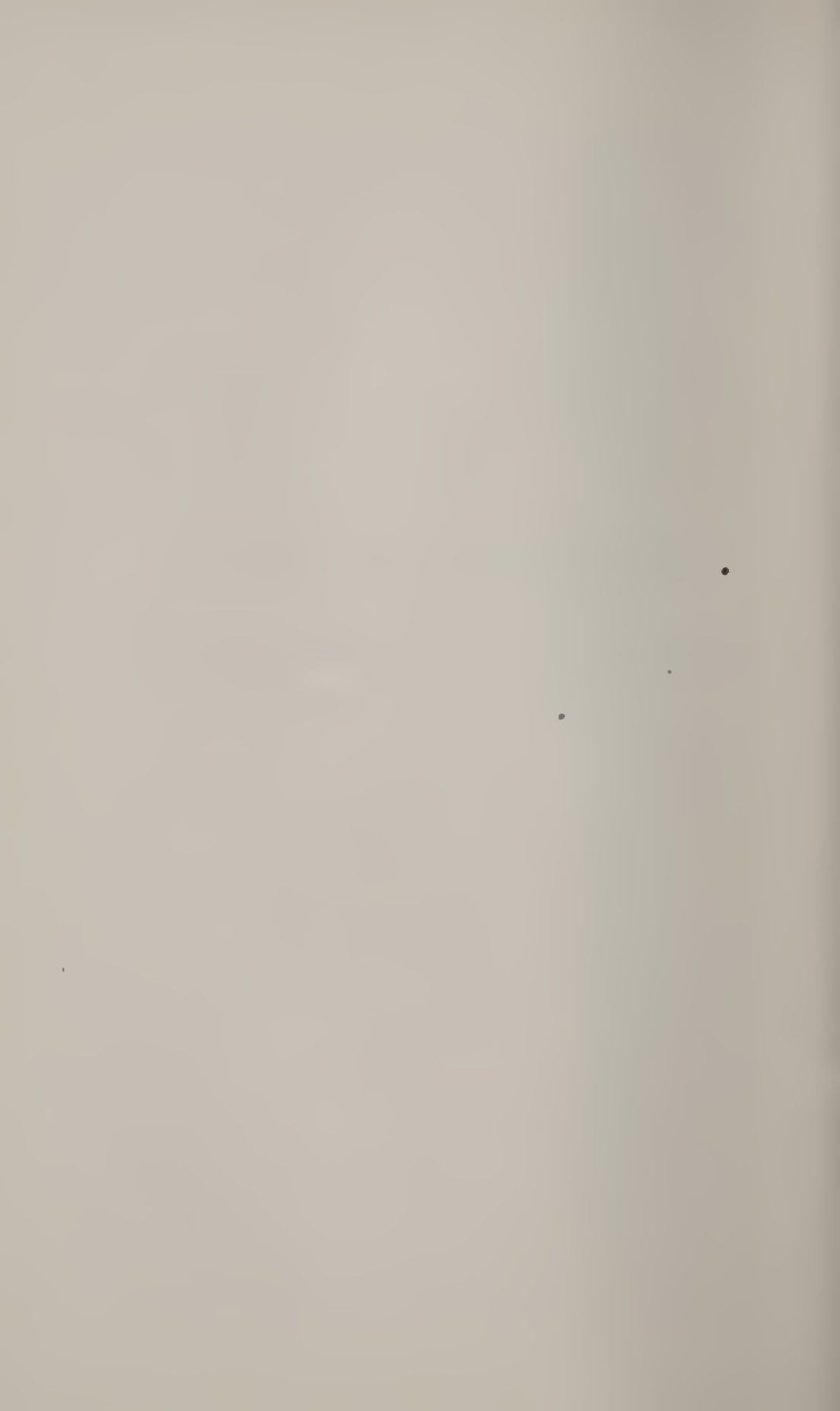
*Study Questions.* 1. Who had the least excuse for persecuting the Christians, the Jews or the Romans? Give all the reasons you can for your opinion. 2. Who was the greatest man of the Early Period? Why do you think so?

*For Private Devotion.* Acts 20. 29-30. Here in my quiet room I have looked across the centuries and seen the fulfillment of Thy words. I have seen Thy disciples go forth as sheep, and I have seen the wolves rush in upon them. But in the midst of it all I have seen Thee, calm, patient, and purposeful. O dear Lord, deepen my faith in Thee, and teach my poor heart to trust Thee whatever may happen. Amen.



# THE MIDDLE AGES

From the Fifth to the Fifteenth Century,  
About 1,000 Years.



## 10. THE EARLY MISSIONARIES

Do you like traveling? This lesson will take you to several different countries. I only wish that we might linger a little longer in each one, but we must make our visits very, very brief.

When we speak of the Apostles we usually think of the Twelve whom Jesus chose to be His special friends and messengers, but we sometimes use it in a wider sense, meaning missionaries to the Gentiles. Thus we speak of Boniface, the apostle to the Germans; Ansgar, the apostle to the Swedes, and so on. The two words really mean the same thing: "one who is sent," especially one who is sent to preach the gospel. It is the Lord who sends them, and He does it because He loves the poor heathen and would like to save them and make them better and happier than they ever can be without Him.

The story of these "apostles to the Gentiles" and the work they did is more interesting than fiction. If we cannot get all of it at present, we can at least start an acquaintance with them by finding out their names,

and when they lived, and where they worked. The following list will help us do this:

Ulflas to the Goths, Fourth century.

Patrick to Ireland, Fifth century.

Columba to Scotland, Sixth century.

Augustine\* to England, Sixth century.

Boniface to Germany, Eighth century.

Ansgar to Sweden, Ninth century.

They were good men, these early missionaries, who loved the Lord and their fellow men more than their own lives. The people to whom they were sent seldom received them kindly, for they worshiped pagan gods and did not like the risk of making a change. "We know what the gods of our fathers can do," their priests would say, "but who knows what this new one is good for?" You see they thought that Jesus was like one of their own gods, only new and unknown to them. If the crops failed, or a storm came up, or sickness broke out, they thought it was because the gods were angry with them for listening to this foreign religion.

In some countries, like England and Sweden, the king and some of his great advisers

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\*Do not confuse this missionary Augustine with Aurelius Augustine, the Church Father. They are two different men, and there is a hundred years between them. The missionary is sometimes called Austin.

might be friendly, and of course that would help the missionaries a great deal, but the pagan priests were almost always against them and would stir up the people to oppose them. That made it very hard for the missionaries, as well as for the natives who might wish to become Christians. Many of them had to die for their faith. Some people said, "Let us try the new religion and see what it is good for," and so they would keep the altar to the old gods at one end of the temple, and erect a new one to Christ at the other end!

But the missionaries went right on, in good report and evil report, telling the story of Jesus—telling of His beautiful life, His wonderful teachings, His painful death, and His glorious resurrection. And the power of that story would touch one here and one there, till at last whole tribes, whole nations, were won over. The missionaries built churches and monasteries and schools, they brought books and taught the people how to read, they made tools and showed them how to cultivate the soil and raise good crops, how to spin and weave and do useful work. By word and deed they convinced them that it is better to love than to hate, better to forgive than to seek revenge. In short, they



brought Christian civilization to the half savage heathen, blessing both body and soul. And God prospered them, so that it is estimated that eight hundred years after Christ there were over twenty million Christians in the world.

*Test Questions.* 1. What does the word missionary mean? 2. Who sends missionaries? 3. Why? 4. Name the missionaries mentioned in this lesson, together with the century in which they lived, and the country in which they worked. 5. What great difficulties did they encounter? 6. Mention, as far as you can, all the good they did.

*Study Questions.* 1. Point out at least two differences between the "Apostles to the Gentiles" and the Twelve Apostles. Which do you consider the more important differences? Why? 2. Why would the pagan priests naturally be the most stubborn opponents to the new religion?

*For Private Devotion.* Rom. 7. 22-25. Into my heart, as into Europe long ago, Thy gospel comes, dear Lord; but here, as there, distrust and unbelief rise up, like pagan priests, to keep Thee out. What shall I do? I will flee to Thee, and to Thee will I pray:

"The dearest idol I have known,  
Whate'er that idol be,  
Help me to tear it from Thy throne,  
And worship only Thee."

## 11. MONKS AND MONASTERIES

What shall we do to be saved? How shall we get right with God and have eternal life? "Believe in the Lord Jesus," says the Bible. But that is such a simple answer that most people do not dare to accept it. It seems too easy. They feel that they must *do* something. They imagine that if they do a great many good deeds, and avoid doing any bad ones, then, because they are so good, God will like them and save them and take them to heaven when they die.

If we could go back sixteen or seventeen hundred years and look around among the Christians of that age we should find thousands trying to get salvation that way. We should find them in the deserts, in the wild woods; in mountain caves, under stone vaults built over them in such a way that they could never get out, on top of high pillars from which they never came down as long as they lived—all in the hope of pleasing God by their piety and atoning for their sins by their sufferings. Such men are called hermits.

And we should find others in regular houses, called monasteries; though this became common somewhat later. In the monastery each man had a little room of his own, called a cell, and there he spent his time (when he was not working) in prayer and holy meditation. He owned no property, not even a book or a pen or a bit of paper, for when he entered the monastery he gave up everything he had. Whatever he needed was given to him by the man in charge of the monastery. Even his connection with his family had been severed. He never "went home to see the folks," nor did they come to see him. He could never get married or have a home of his own. He had left the world outside and lived with only one purpose—to save his soul. Such a man was called a monk.

During the Middle Ages (from the Fifth to the Fifteenth century) thousands of monasteries were built in the various Christian countries. Each was organized under some "Rule," written by some noted saint, which told them what they might do or not do. A monk belonging to one or the other of these was said to belong to this or that "Order." Some of the most famous Orders were the

Benedictine, the Franciscan, the Dominican, the Augustinian.

Each monastery was under the direction of an Abbot (Father), and he had absolute authority. No monk or group of monks had a right to oppose him or find fault with anything he did. Among the monks themselves, however, there was no rank or distinction. A monk who had been a prince before he came in was not to be honored or favored any more than one who had been a beggar.

I have intimated that the monks not only prayed and meditated but also worked. They worked in the gardens and fields, erected churches and monasteries, made furniture and tools and utensils, copied books and looked after the poor and needy. Like the missionaries who had gone before them they showed the half savage people around them that it is better to love than to hate, better to forgive than to fight. They promoted culture and civilization and lifted the masses to a higher level of life.

We have spoken of the men, but there were also monasteries for women. They were called nunneries or convents, and the women were called nuns. The rules under which they lived were practically the same as those of the monks.

The idea underlying monasticism was not the Biblical one of salvation by faith, but rather salvation by good works. That was wrong. And yet God so overruled the wrong that a great deal of good came out of the monasteries. In time, however, they began to run down. The monks became careless about their lives. They took to eating and drinking like gluttons, and many of them became very immoral. In Luther's time many of the monasteries were bad places for any man to live in.

What shall we do to be saved? "Do good and believe in the Lord Jesus," said monasticism. "Believe in the Lord Jesus and do good," says the Bible. Luther put it this way: "Good works do not make a good man, but a good man does good works." We are justified by faith, but faith must find expression in a holy life.

*Test Questions.* 1. What was the difference between a monk and a hermit? 2. Between an ordinary monastery and a nunnery? 3. What is meant by a monastic Rule? 4. By a monastic Order? 5. By an Abbot? 6. Did the monks help or hinder the progress of civilization? 7. Did the moral life of the monasteries grow better or worse as time went on?

*Study Questions.* 1. Mention three of the best things the monks did for the people. Which one do you think

was the best of all? Why do you think so? 2. Resolved that the monks did more harm than good to the spiritual life of Christendom. (Debate).

*For Private Devotion.* Mt. 5. 20. Lord and Saviour, these lonely seekers after salvation put me to shame. Their earnestness, their self-surrender, their contempt of the world prove me frivolous and selfish and worldly-minded. Yet, when I view their good works and their holy lives in the light of Thy demands, and see that I must exceed even that—Lord, whither shall I flee? Be Thou my Saviour, and my righteousness. “Thou, O Christ, art all I want.”





2. ARABIA.



## 12. MOHAMMEDANISM

Now for the South—away down into hot, sandy Arabia!

Had people known, when baby Mohammed came to this world, that some day he would compel kingdoms and empires to notice him, they would not have forgotten the day, and even the year, when he was born. But they did not know—indeed, who does know the future of any baby?

Mohammed is supposed to have been born in 570 or 571, but which it was we cannot tell. He was born in Mecca, one of the main cities of Arabia, said to be the hottest city in the world. It lies in a barren valley, about forty miles east of the Red Sea, and everything around it is so dead and dry that one cannot help wondering why anybody ever wanted to live there.

At the bottom of this hot kettle among the hills the lad grew to manhood. As a camel driver, or foreman of a caravan, he traveled far and wide in his sandy homeland, became well acquainted with his countrymen, and met many Jews and Christians. From the

Jews and Christians he learned some of the great stories and doctrines of the Bible.

At the age of forty he had what he thought was a revelation. He began to preach to his neighbors and told them that their gods were no gods at all, that there is only one God, whose name is Allah, and that their idols were an insult to him. The Meccans laughed at the camel driver and his "revelation," but when some began to listen to him, and his preaching began to interfere with Meccan business (for they made heaps of money on their idols) they got angry and decided to kill him. But somebody tattled, and he quietly slipped away.

That was in 622, which the Mohammedans call the year of the Hejira (Hejira means flight), and from which they reckon the beginning of their era, just as we take the birth of Christ at the beginning of our era. Mohammed went to Medina, some 300 miles to the north. Here he found willing ears, and before long he organized an army and returned to Mecca. The war was short. The Meccans who had not been convinced by the words of Mohammed were quickly convinced by the sword. From there he marched to other places, and in seven years had all Arabia on his side—one united force.

Ten years after the Hejira Mohammed died. One hundred years later his followers had conquered everything bordering on the Mediterranean sea, east, west, and south, and were pushing up into France. It looked as though they were going to conquer all Christendom. But in 732, in the battle of Tours, they were defeated by Charles Martel and driven out of France. Later on they were driven out of Spain, and since then, except for Turkey, Europe has been rid of them. In other parts of the world, however, especially in Asia and Africa, they have made tremendous headway, and it is estimated that there are to-day about two hundred million Mohammedans in the world.

Mohammed spoke highly of Jesus as a prophet, but denied that He was the Son of God. He misunderstood the doctrine of the Trinity and thought that the Christians worshiped three gods. This, he said, is idolatry, and the Christians are infidels, therefore kill them as fast as you can. The hatred against Christianity thus implanted has never died out, and for thirteen centuries the two religions have faced each other as bitter enemies.

Mohammedanism is sometimes called Islam, which means "submission to God." The

Mohammedans are also called Moslems, by which they mean “true believers”—in Mohammedanism of course. The teachings of Mohammed are contained in the Koran, which the Mohammedans revere as much as any of us revere the Bible. Let us read a few words out of it.

“Christ Jesus, the son of Mary, honorable in this world and in the world to come, and one of those who approach near to the presence of God . . . Christ the son of Mary is no more than an apostle . . . Jesus is no more than a servant . . . The Christians say, Christ is the Son of God . . . May God resist them . . . Kill them wherever you find them, and turn them out of that whereof they have dispossessed you . . . strike off their heads, until you have made a great slaughter among them . . . Those who fight in defense of God’s true religion [Mohammedanism] . . . he will lead them into Paradise . . . and there shall accompany them fair damsels having large black eyes; resembling pearls hidden in their shells . . . They who believe not shall have garments of fire fitted to them, boiling water shall be poured on their heads.”

*Test Questions.* 1. When and where was Mohammed born? 2. When did he die? 3. Tell what you know

about Mecca; 4. The Hejira; 5. The battle of Tours; 6. The Koran. 7. What does Islam mean? 8. Moslem? 9. Where has Mohammedanism flourished most? 10. 10. What did Mohammed think of Jesus? 11. Of the Christian doctrine of the Trinity?

*Study Questions.* 1. Any resemblance between the teaching of Mohammed and the Christian faith? 2. What deep differences? 3. Did Mohammed harm or help his countrymen? 4. Why was the battle of Tours one of the decisive battles of the world?

*For Private Devotion.* Lk. 6. 27-28. Lord Jesus, does not Thy love extend to the Mohammedans too? Art Thou not yearning to save them also? Then what am I that I should hate them? Teach me rather to love them, and bless them, and seek their salvation.



### 13. THE CRUSADES

Mohammed called the Christians infidels, and urged his followers to kill them. The Turks obeyed him better than any others, and when they got possession of Palestine they made life miserable for the Christian pilgrims who wanted to visit the tomb of Christ. They insulted them, beat them, imprisoned them, and not a few they killed or sold into slavery.

In 1081 a man by the name of Alexis Comnenus came to the imperial throne in Constantinople. He tried to drive the Turks out of his dominion, but failed. Then he appealed to the Pope, Urban II. The Pope replied by calling a great Council at Clermont, France, in 1095. Thousands of people came. The Pope himself was there and delivered a great oration. He called upon the Franks (as the French people were called) to arm themselves and go out against the cruel Turks. After reciting some of the atrocities of the enemy—as the war makers always do, to stir up the hatred of the people and get them to fight—he said:

“Let the Holy Sepulchre of our Lord and Saviour, which is possessed by the unclean nations, especially arouse you . . . Enter upon the road of the Holy Sepulchre; wrest the land from the wicked race, and subject it to yourselves . . . Undertake the journey eagerly for the remission of your sins, with the assurance of the reward of imperishable glory in the kingdom of heaven.”

The people were intensely excited. Somebody started the slogan, “God wills it!” and presently the whole multitude was shouting, “God wills it! God wills it!” The Pope now asked that each man should wear a cross on his coat, and from this the movement came to be known as a Crusade, or expedition of the cross (from the Latin word *crux*, *crucis*).

A monk by the name of Peter, usually called Peter the Hermit, traveled about from place to place and helped to stir up the people. In a few months the excitement had spread to many countries, and in 1096 more than a million men went forth to drive the Turk out of the Holy Land. After horrible struggles they succeeded in storming Jerusalem, and here they slaughtered so many Turks that it makes one shudder to read the official reports. And this they did in the



name of Jesus! They now established the "Kingdom of Jerusalem," with the commander of the army, Godfrey of Boullion, as king.

This kingdom covered all of Palestine, as it was in the time of Jesus, and a great deal more. But it did not long remain in the hands of the Christians, for the Turks did not go to sleep, and they had no intention of staying out of what they considered their own country. Fifty years after the First Crusade had started out there was need of a Second. Later on a Third went out, then a Fourth, and a Fifth. Historians usually speak of eight. One of these was the Children's Crusade, in 1212, when many thousand boys and girls of the age of fourteen or fifteen left their homes in France or Germany and went out (on foot of course!) to the Holy Land, "not to kill but to convert" the Turks.

With the exception of the brief success of the First Crusade, none of them accomplished what they set out to do. For nearly two hundred years (1096-1272) the foolish efforts continued. Army after army went forth. Like huge billows they rolled out over the East, only to be dashed to bloody spray

against the power of the Turks. Several million crusaders lost their lives, and for generations all Europe was in turmoil. Great changes took place both in Church and State. The Pope gained vastly in power. So did the kings and the common people over against the despotic barons who had controlled both. Culture and refinement, after the manner of Italy, Constantinople, and other cultural centers in the East, began to appear in the homelands of the crusaders. Works of art and utility were brought home, new ideas and new wants arose, and commerce was greatly promoted. Thus France, Germany, England, and other countries rose rapidly in the scale of civilization. You see how both good and evil were mingled in the crusades—just as they are in almost everything else. But above it all God rules, guiding the course of events and bringing the best results possible even out of the blunders that men make.

*Test Questions.* 1. What was the remotest cause of the crusades? 2. Name three men who did much to bring about the first crusade. 3. When and where was the first crusade started? 4. What bold promise did the Pope make to those who enlisted for the war? 5. How long did the crusades continue? 6. How many were there? 7. Mention two of the worst and two of the best results.

*Study Questions.* 1. Do you suppose that Jesus ever would have said what Pope Urban II said at Clermont? Give reasons for your answer. 2. Were the Crusades really a Christian movement? Give at least three reasons for your opinion.

*For Private Devotion.* Mark 16. 5-7. Lord Jesus, not Thy tomb, but Thyself would I worship; not mere forms in which there is no life, but Thee who livest forevermore. Grant me to walk with Thee daily, and to know that my Redeemer liveth. Grant me to love mine enemies, and to seek the salvation of those who know Thee not. Amen.

## 14. THE RISE OF THE POPE

From the humblest beginnings, and through bloody persecutions, first at the hands of the Jews and then at the hands of the Gentiles, the Church of Christ rose to honor and power in the world. Like the Lord Jesus himself she “advanced in wisdom and stature, and in favor with God and men.”

But quite early she began to differ from Him, for no sooner had persecution stopped than she began to reach out for honors and wealth and worldly power—something that Jesus never did. She said that He had chosen her to be His bride, and that made her vain. She said that He had given her the keys of Heaven, so that no one could get in unless she would open the gates, and that made her haughty.

Her home was now in Rome, and she claimed that the bishop in Rome was the representative of Christ and the real ruler of the world. Everybody—kings and emperors and all—must obey him. Listen to her own words: “The Roman church was

founded by God alone. The Roman bishop alone is called universal. He alone deposes bishops and reinstates them. He deposes emperors. A decree by him may be annulled by no one; he alone may annul the decrees of all. The Roman church has never erred, nor ever, by the witness of Scripture, shall err to all eternity.”\* The Roman Catholics are still taught to believe that!

About two hundred years after these astonishing words had been written Pope Boniface VIII (1294–1303), made a still more astonishing claim. For he said, “That there is only one holy Catholic and apostolic Church we are impelled by our faith to believe and hold—this we do firmly believe and openly confess—and outside of this there is neither salvation nor remission of sins. . . . We, moreover, proclaim, declare, and pronounce that it is altogether necessary to salvation for every human being to be subject to the Roman pontiff.”

But did the popes ever make good their big claims, you ask? Indeed they did. They made some of the greatest kings in Europe get down on their knees before them; and if

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\*From the Papal Dictate, written about the time when Gregory VII was Pope (1073–1085). The author of this daring document is unknown.



the people as well as the kings were disobedient they closed the churches and forbade the priests to officiate at weddings, or administer the Lord's Supper, or bury the dead. Many thousand people were burned alive because they would not believe what the Pope said or do what he commanded. Yes, the popes made good their claims.

And then, away down here in 1870, the Church of Rome declared the Pope to be infallible, that is that he can make no mistakes! To be sure, the idea is not that he *never* does, but that when he writes to his people to instruct them in their religious faith, then he never makes a mistake. Surely it is enough to ask any one to believe that much, but I have an idea that most of the common people in the Church of Rome imagine that it means more than that, and suppose the Pope to be faultless and perfect at all times.

What audacity in it all—a Pope who can make no mistakes; a particular church outside of which there is no salvation; a church, furthermore, which has the keys of Heaven and can shut out any one whom she does not like! To such heights has the Church of Rome climbed.

*Test Questions.* 1. Who were more cruel to the early Christians, the Jews or the Pagans? 2. Did the Church become more or less Christ-like after persecution had ceased? 3. What was the great claim of the *Papal Dictate*? 4. Of Pope Boniface VIII? 5. When was the doctrine of papal infallibility adopted, and what does it mean?

*Study Questions.* 1. Point out four steps by which the Pope, or the Church of Rome, rose to supreme power; and about when each step was taken. 2. Which one of these steps do you consider the boldest? Why? 3. Correct this statement: "The Roman Catholic Church teaches that the Pope never makes a mistake."

*For Private Devotion.* Lk. 22. 24-26. I thank Thee, O Lord, for my dear Lutheran Church, which is willing to serve, not dominate. Help me to appreciate the blessings of being a member in it, make me willing to do my part of the serving, and enable me to see that true service consists in winning souls to Christ, not in ruling over them.



## 15. THE POWER OF THE POPE

When I told you what power the Pope had in former times—how he could rule over kingdoms and empires, and compel whole nations with big armies to obey him—you must have wondered how he managed it. How was it possible? How could one man do it?

Well, first of all we must remember that such power does not come in a day. It grew very slowly through many centuries. And it grew very quietly too, out of the teachings of missionaries and monks and priests who told the people solemnly that the Pope is the representative of Christ, and that to disobey him is to disobey God. They told them too that unless they were members of the Roman Catholic church they could never go to heaven, but would be thrown right down to hell when they died, there to roast in roaring flames all through eternity. And the people believed it, for they had been told that it was a deadly sin to doubt anything the Church of Rome said.

Out of this belief the Pope forged two tremendous weapons for promoting his power still further. They were called Interdict and Excommunication.

To be excommunicated meant to be cut off from membership in the Church, as a branch is cut off from a tree. Jesus said, "If a man abide not in me, he is cast forth as a branch, and is withered; and they gather them, and cast them into the fire, and they are burned," and the priests told the people that to be cut off from the Church of Rome meant the same thing. That is what made excommunication such a dreaded weapon. First of all, it meant terror here in this present life, for nobody was allowed to give shelter, food, or clothing to an excommunicated person; and when this life was ended—then hell for ever and ever!

That is the way an individual offender was treated. And if there were many of them—the whole population of a city or a country, for example—then the Pope would use the other weapon, the Interdict. That means that all the churches in that city or country would be closed, and the priests would not be allowed to serve the people in the usual way until they repented and the Interdict was lifted. Listen to a man who apparently

saw what he tells about. It was in Normandy, France, in 1137. "The people were forbidden to enter the churches for the purpose of worshiping God, and the doors were locked. The music of the bells was silenced and the bodies of the dead lay unburied and putrefying, striking the beholder with fear and horror." Such was the power of the Pope.

Sitting there upon his throne in Rome, with such weapons at his disposal, he was more powerful than the ruler of any worldly empire ever had been. Neither Cyrus, nor Alexander the Great, nor Caesar Augustus had half the power the Pope had, for while they too governed great empires and ruled over many kings and kingdoms, they had no control over the souls of men. The Pope on the other hand claimed that he could decide the eternal destiny of each and every human being, that he had both temporal and spiritual power at the same time. What an awful responsibility such power put upon the man who held it! Think of the good he could have done with it, had he used it rightly. Think of the wars he could have prevented, for example. But I am sorry to say that the popes did not always use their

power in the best way, and sometimes they used it in a very bad way.

*Test Questions.* 1. Did the power of the Pope come suddenly or slowly? 2. What is the difference between Excommunication and Interdict? 3. What was the greatest hardship laid upon the people of Normandy in the interdict of 1137? 4. Compare the power of the Pope with that of the greatest worldly rulers. Which was the greater? Wherein was it greater?

*Study Questions.* 1. Would Jesus ever have laid an Interdict on people? Give reasons for your answer. 2. Which was the more fearful weapon, the Interdict or Excommunication? Why?

*For Private Devotion.* Is. 14. 12-17. Worldly greatness may never be mine, but I pray Thee, Lord, to help me see that pride may rule the small as well as the great, and that pride bolts the door of the heart and keeps Thee out. Save me from this deadly sin, and keep me humble in Thy presence as well as among my fellow men. Amen.

## 16. HOW ROME BECAME THE HEAD-QUARTERS

I am not sure that this chapter belongs at this point in my story. Really I do not know exactly where it belongs, so it might as well go in here as anywhere else.

The reason for putting it in at all is that I suppose you have begun to wonder by this time why we talk so much about Rome and the Church of Rome. Why not Jerusalem, or Corinth, or Alexandria, or some other Christian center where there was a bishop? In other words, how and why did Rome become so prominent in the history of the Church?

Well, there are two big reasons for it. First of all, Rome was the most important city in the world, and had been for hundreds of years. It was the capital of the Roman empire, and people were accustomed to look in that direction. There was the emperor, and there was the imperial government. There were the great statesmen, orators, poets, artists, and philosophers. From Rome came the great armies that conquered all, and the



laws that all must obey. The wealth and power and beauty and culture of the civilized world were somehow closely connected with Rome. For centuries the eyes of the nations had been turned toward Rome, and when the Church rose on the ruins of the empire it naturally got the attention which the imperial government had enjoyed.

Another reason is that the Apostle Peter was supposed to have lived in Rome for a time, and was said to have been crucified there. Whether that is true or not nobody knows, but tradition says so and the people believed it. Now Jesus had said to Peter, "Thou art Peter [a rock], and upon this rock I will build my church. . . I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven;" and the bishops of Rome claimed that they were the successors of Peter and had inherited the keys, so that they had all the power and authority which the apostle Peter was supposed to have had. It took them a long time to get the people to believe that, for the Church Fathers all said that Jesus did not mean the man Peter (what a shaky foundation he would have been for the Church of

Christ!), but he meant the faith which Peter confessed. But the bishops of Rome kept right on until they finally convinced people that it was as they said—that Peter was the greatest of all the apostles, that he was the foundation of the Church, that he personally had received the keys of heaven, that he had suffered martyrdom in Rome, that the bishop of Rome, and no other bishop, was the true heir and successor of Peter.

If some one should ask you why Rome is so important in Church history you might therefore give these two reasons: First, it was the capital of the Roman empire, and secondly, it was the home of the most ambitious and clever bishops in Christendom.

*Test Questions.* 1. Give the two main reasons why Rome became so prominent in the Church. 2. Is it certain that Peter lived and died in Rome, or is it only a tradition? 3. Jesus said, "Upon this rock will I build my church." What did He mean by the "rock" a) According to the Church Fathers? (b) According to the bishops of Rome?

*Study Questions.* 1. Suppose the idea of the Church Fathers had prevailed, and not the idea of the Roman bishops, what difference would it have made (a) To the bishops? (b) to Rome? (c) To the rest of the world? 2. What motives seem to have caused the Roman bishops to explain the words of Jesus the way they did?



*For Private Devotion.* Heb. 11. 10; 13. 14; 12. 22.  
From worldly ambition and temporal glory I lift my  
eyes to Thee, dear Lord. Keep me ever mindful of the  
fact that I am but a pilgrim and a stranger here, and  
ever thankful for the vision of the heavenly Jerusalem.

## 17. THE INQUISITION

Suppose somebody should try to persuade people to see if they could not get the Sultan of Turkey to come over here with an army and destroy the Republic, so that he, and not the President, would be the manager of our affairs—what would the authorities in Washington do? Why, they would take that man and try him to find out if he really had done it, and if they found that he had they would declare him a traitor and hang him.

Now think of the Church instead of the Republic, the Pope instead of the President, and a heretic instead of a traitor, and you are ready for the story of the Inquisition.

You know what a heretic is, do you not? It is a man who does not believe exactly what the Church teaches. A man who said that the Pope and the priests were not telling the truth was called a heretic, and they said that if it is a horrible crime to betray one's country, it is a thousand times more horrible to betray the Church. If a traitor should be put to death, they said, a heretic should certainly not fare any better. And so

they established a court called the Inquisition, and if any one was suspected of heresy they would bring him before this court and try him; if they found him guilty they would kill him. And they would not do it in the easiest way either, but in the most painful way they could think of—they would choke him to death, or break his bones with a club, or burn him alive. I do not mean that the priests did it. They tried him and turned him over to the government, and the government did it for them. The cruelty was intended to scare others, so that no one else would dare to say anything against the Church.

When we say Inquisition we usually think of Spain, for that is where it was deadliest. The Spanish Inquisition began work in 1481, but such things do not spring up all at once. They are like trees whose roots you can follow down and down to very small beginnings. In the year 316 Constantine made a law against certain heretics of his time; in 382 Theodosius ordered another kind of heretics to be killed; in 769 Charles the Great instructed the bishops of his empire to see that the priests taught the people nothing the Pope did not want them to

teach; in 844 Charles the Bald ordered his bishops to inquire into the religious opinions of the people, to see that they were according to the teachings of the Church; in 1148 the Church, at the Synod of Verona, cursed all heretics and ruled that a second offense should be punished with death; and in 1481, as we have seen, the real work of death began in Spain.

One year after the Spanish Inquisition had been established, 298 heretics had been burned in Seville alone; and the Roman Catholic historian Mariana assures us that during the same year at least 2,000 were burned in the two archbishoprics of Seville and Cadiz. When Napoleon put an end to the horrible thing, in 1809, the figures had run up to 31,912 for Spain alone. How many poor victims had perished in other lands we do not know, but we know that they were very numerous.

What an awful record for the Church of Christ! Can you imagine Jesus giving His consent to anything like that? And yet it was done in His name, and men who claim to be His disciples defend it! One of the inquisitors said that God himself began the Inquisition in the garden of Eden when He

questioned Adam and Eve about their disobedience. Another one called it “a substitute to the Church for the original gift of miracles exercised by the apostles;” and one of the Popes, Paul IV (1555–1559), said that the Inquisition was founded by the inspiration of the Holy Spirit!

*Test Questions.* 1. What is usually meant by the word heretic? 2. What was the Inquisition? 3. Why do we always think of Spain in connection with it? 4. What is the difference, if any, between it and persecution? 5. Give some account of the history of the Inquisition. 6. What did Pope Paul IV say of the Inquisition?

*Study Questions.* 1. It has been said that Constantine was the originator of the Inquisition. What do you think of the statement? 2. Some people who approved the awful institution were really kind-hearted and really loved goodness and truth. How then could they do such a horrible thing?

*For Private Devotion.* Mt. 23. 29–31. I thank Thee, O Christ, for Thy faithful witnesses of former times. I thank Thee too that those terrible times are no more. But should they return, and should I be called upon to give my all for Thee, Lord, make me faithful unto death, even as they were.

## 18. THE FALSE FOUNDATION

Did you ever stop to watch the erection of a great building—a church for example? The materials are strewn about in wild confusion. Stones of many shapes and sizes lie here and there, higgledy-piggledy, and you wonder if order ever can come out of such disorder. But one by one they are brought in and placed where they belong. Little by little the walls go up and the building takes shape, till at last it is complete, a glorious temple of the Most High.

But this building is only a symbol of the real Church, which is spiritual. “Ye also, as living stones, are built up a spiritual house,” says the apostle Peter to his Christian friends. That is the true Church, the real Temple of God, which shall endure when the last material temple in this material world is no more.

But the stones in an ordinary building must have a foundation to rest upon. So too must these “living stones,” these human souls. They must have something to rely on, something to trust, something upon which



they can rest their faith. What is that something? The apostle Paul speaks of "the household of God, being built upon the foundation of the apostles and prophets." In other words, the Bible. That is the foundation upon which the Church of Christ must be reared. And upon that foundation the early Christians did rear it—upon that only.

Of course a foundation must itself have something to rest upon, and we cannot help asking upon what the Bible rests. What is the rock underlying that foundation? Paul replies, "Other foundation can no man lay than that which is laid, which is Jesus Christ." Upon Him then does the Bible rest, and upon Him therefore must the truly Christian Church be reared. Nothing better could be desired, for He is the Rock of Ages, the Alpha and the Omega, the beginning and the end. Men may err, but He can be trusted. Opinions change and theories pass away, but He abides.

And yet to a very large extent the church of Rome is built on another foundation. It seems impossible, but it is true. Let us see how it happened. Many things in the Bible are "hard to be understood, which the ignorant and unsteadfast wrest . . . unto their own destruction," says Peter. Therefore it



became necessary for some one who was not ignorant and unsteadfast to interpret the Bible and save the simple-minded from misunderstanding it. Such interpreters arose early, and are known as Church Fathers. They were usually good men and earnest, consecrated Christians. When papacy grew up, the Popes and the Church Councils naturally became the highest authority. What such men said about the meaning of difficult passages in the Bible was accepted as correct. It was looked upon as the truth, and to deny it was to choose falsehood rather than truth. In other words, the opinions of the Church Fathers, the Popes, and the Church Councils came to be looked upon as having just as great value and authority as the Word of God itself.

Do you see what it means? The foundation of the Church was being extended out into the marshland of human opinion. The great spiritual temple had been started on the solid Rock of the Word of God, but little by little it was reaching out over the sand. That is how it came to pass that the Church of Rome rests on two foundations: the Holy Scriptures on the one hand, and human authority on the other.

*Test Questions.* 1. What is the Building spoken of in this chapter? 2. What is the Foundation upon which it is built? 3. What is the Rock upon which the Foundation rests? 4. Upon what, outside of the Bible, is the Church of Rome built? 5. How did it happen that that Church was built on two foundations?

*Study Questions.* Make a drawing to show (a) The Building, (b) The Foundation upon which it rests, (c) The Rock upon which the Foundation rests, (d) The extra foundation, at the side of the other, upon which the Church of Rome rests in part. Write "Church," "Foundation," "Rock," "Sand" where these words belong. You may not be very good at drawing, but that does not matter. You need not make a fine picture, only bring out the idea.

*For Private Devotion.* Mt. 7. 24-27. Before Thee, O Lord, would I search my heart. Upon what do I build my own faith: on the Rock or on the sand; on the Word of God or the words of men? Grant me to know and trust Thee as the Rock of Ages, which neither flood nor tempest can overturn.

## 19. REVIEW OF THE MIDDLE AGES

The Early Period, covering about five hundred years, was a time of Formation. The Church took form. Her faith, her hope, and the aim of her efforts became fairly well defined. When people ask what she stood for, what she believed, and what she tried to do in the world, she could give a pretty definite answer.

But during the following ten centuries, called the Middle Ages, because they lie between the Early Period and the Modern Period, she underwent great changes. The history of the Middle Ages is largely the story of these changes.

The faith formulated by the Church Fathers was preached to the Gentiles of Europe by a group of consecrated and self-sacrificing missionaries. They were monks or priests, usually very loyal to the bishop of Rome, and great believers in monasticism. Between the fourth and the ninth centuries they won practically all of Europe to the Church of Rome.

While they were engaged in this, Mohammedanism sprang up in Arabia. Like a whirlwind the followers of Mohammed swept over the southern and eastern shores of the Mediterranean Sea, then, through Spain, up into Europe, conquering wherever they went. Burning with hatred against Christianity, they seemed to threaten all Christendom, but were finally beaten back in the battle of Tours (732). Later on the Crusades attempted to drive them out of the Holy Land, but without success.

During the Middle Ages, Rome, once the proud capital of the Roman Empire, became the prouder capital of Christendom. The bishop of Rome became the acknowledged head (Papa, or Pope) of the Church, and his power increased enormously. When Papacy was at its height the Pope claimed more power than any other human being had ever had, in any land or any age, for he claimed authority over kingdoms and empires everywhere, as well as power to determine the destiny of human souls for time and eternity. And these claims were ably safeguarded by the "Holy Inquisition," the terrible bloodhound of Papacy.

We shall see later on that there was a bright side to Papacy, and that a great deal

of good was achieved while the Church of Rome was in control, but this was sadly overbalanced by the evils that crept in during the Middle Ages.

Monasticism threw a shadow over the home by making marriage appear as a scarce holy institution; the Crusades caused militarism to root itself more deeply than ever before; the Pope climbed to such heights of power as could not be safely entrusted to any human hands; the Bible doctrine of salvation by grace was overshadowed by the man-made doctrine of salvation by merit; the Virgin Mary, the saints, the Popes and the priests formed as it were a cordon around the Redeemer, so that people could not reach Him at all except through their mediation; the Church of Rome claimed a monopoly on the means of salvation, and Rome became a sort of tollgate on the way to Heaven. As an innocent little girl may become a vain and worldly woman, so the Church, once a humble child of God, became haughty and unchristianlike.

The cause of it all was the false foundation upon which the Church was so largely built. The first Christians built wholly on the Rock of the Holy Scriptures; the Church of Rome built more and more on the opinions



of the churchmen. Farther and farther she reached out over the marshes of human authority, and the farther she went, the more did the miasma of the human heart permeate and poison her spiritual life. Salvation lay in a return to the Rock. That came with the dawn of the Modern Period, and marked the beginning of a new order of things.

*Test Questions.* 1. What countries were opened to the gospel between the fourth and the ninth centuries? 2. Did the early missions promote or retard monasticism? 3. What did Mohammedanism have to do with the Crusades? 4. Why is the battle of Tours considered as an important event? 5. What was the inquisition? 6. Why did the Church go wrong during the Middle Ages?

*Study Questions.* 1. Mention three of the great movements of the Middle Ages. Which one of them do you think made the deepest impression on Christendom? Give reasons for your opinion. 2. Show that the false foundation upon which the Church was being extended during the Middle Ages was the cause of her deformation.

*For Private Devotion.* Ps. 11. 3. Lord, I thank Thee for the solemn warnings of the past. I have seen men flounder and perish because they forsook Thy Word; yet methinks I have heard a prayer out of the heart of the Middle Ages: "Lead me to the Rock that is higher than I." Grant me, Lord, to join in that prayer, that I too may experience, in my daily life, the blessed answer.



# THE MODERN PERIOD

From the Fifteenth Century to the Present Time,  
Nearly 500 Years.







3. GERMANY IN THE TIME OF LUTHER.

## 20. OUT OF THE MARSHES.

The story of how we got back to the true Foundation is very largely bound up with the life story of a man who was born in Eisleben, Germany, in 1483. At baptism he was named Martin. His father's name was Luther. Martin was raised in the marshes upon which the Church of Rome was so largely built: that is, he was brought up to believe that the opinions of the leading churchmen were just as true as the Word of God.

He received a good education. His father wanted him to be a lawyer and he was preparing for that profession. He made splendid progress, and his many friends said that he had a great future. But still he was never really happy. He knew that before God he was a sinner, and this made him restless and uneasy. He was afraid of God, afraid of Jesus, and terribly afraid of death.

At the age of twenty-one, just as life was opening up to him in all its glory, he suddenly left everything and gave himself en-

tirely to the task of finding peace with God. For this purpose he entered the monastery at Erfurt and became a monk. Here he fasted and prayed and tormented himself till he almost died from the effort, but peace would not come.

Two years later he became a priest, and a few years after that he was professor of theology in the university of Wittenberg. In 1511 he gave a course of lectures on the Epistle to the Romans, and this led him to see that the way of salvation laid out in the Bible was not the way upon which most of the people walked. He saw that according to the Bible we are justified before God not by the good deeds we do, but by faith in Jesus Christ.

In 1517 a priest by the name of Tetzel came around and told people that they could buy the forgiveness of sins by paying so and so much money. Luther was horrified. He did not believe that the Pope knew what Tetzel was doing. He thought about it and prayed over it a great deal, hoping all the time that somebody would put a stop to the evil practice. When nobody did he decided to invite the learned men of the neighborhood to get together and discuss the affair. To help them along in this he wrote out a set



of propositions (or "theses," as they were called) and tacked them to the church door—as men usually did in those days when they wanted a public discussion of some important question. There were no less than ninety-five of these Theses on the sheet.

Luther was still a good Roman Catholic. He was still a monk, a priest, a professor of theology, and unmarried. He did not mean to say anything against the Pope or the Church, though he knew that many of the churchmen were bad men. What he really meant to do was to defend the Pope and try to purify the Church. No doubt he meant what he said in the Theses, but if the learned men could show that he was mistaken he was willing to yield. And he wrote his Theses in Latin, so that only the learned could understand them, for he did not believe that the common people should trouble their heads about them until everything was perfectly clear and sure.

But the Theses were soon translated and printed; and away they fluttered, like twittering birds, in all directions. "In fourteen days," says Luther, "they ran through all Germany. When all the bishops and doctors were silent and nobody ventured to bell the cat . . . then I became famous, because at

last some one had appeared who dared to take hold of the business."

With small type the Ninety-five Theses could be printed on a common postal card, yet they shook all Christendom! The common people rejoiced, for Luther had pointed the way to Christ and Christian freedom; but the churchmen, the politicians, and the money-makers were furious, for the Theses disturbed their business and weakened their hold on the people. In 1520 the Pope declared Luther a heretic, and said that he would cut him off from the membership of the Church if he did not recant. When Luther got the letter—what do you suppose he did with it? He put it in the fire!

The monk had turned his back forever to the marshland with its false foundation.

*Test Questions.* 1. When and where was Luther born? 2. Give some account of his education. 3. Of his religious experiences before he became a priest. 3. Of his experiences as a professor of theology. 5. What were the Ninety-Five Theses, and why were they written? 6. Who took offense at them, and why?

*Study Questions.* 1. Mention three of the most important events in the life of Luther, as given in this chapter. Which one of them would you call the most important of the three? Why? 2. Why did the Ninety-Five Theses cause such an upheaval?

*For Private Devotion.* Ps. 61. 2. How the great heart of Luther must have trembled as he felt the foundation beneath him give way! For he had trusted it from infancy. But I have seen Thy hand, O heavenly Father, guiding him to solid ground, and I see that in guiding him Thou hast opened the way for us all. "Guide me, O Thou great Jehovah."

## 21. AWAY FROM ROME

To burn the Pope's letter was of course rebellion against the Pope and the Church of Rome, and the penalty for that was death. Hundreds of men had been burned alive for less, and when Luther was summoned to appear before the Emperor and the Imperial Diet (a kind of parliament) in the city of Worms, he knew full well that he was liable to be killed.

His friends begged him not to go, but he replied, "If I am summoned by the Emperor I am summoned by the Lord . . . If He does not wish to save me, my life is a little thing compared with that of Christ, who was slain in the most shameful way . . . I will not flee, much less will I recant. May the Lord Jesus strengthen me in this."

The Diet convened in April, 1521. On the sixteenth Luther arrived. The city was in a turmoil of excitement. His friends, eager to encourage him, crowded around him night and day. Whenever he did get a little while to himself he spent much of it in prayer.

And then how he did pour out his soul unto the Lord! Listen to him:

“O Thou my God! Stand Thou by me, my God, against all the reason and the wisdom of the world . . . Lord, where art Thou? Thou, my God, where art Thou? Come! come! I am ready to lay down my life, patient as a lamb. For the cause is holy: it is Thine own. I will not let Thee go—no, not for all eternity. That resolve is fixed in Thy holy name. The world must leave me free in my conscience; and though it were thronged with devils, and this body, which is the work of Thy hands, be cast forth, trodden under foot, cut to pieces, Thy word and Spirit remain good to me. And it is only the body! The soul is Thine. It belongs to Thee. It will abide with Thee eternally. Amen! O God, help me. Amen!”

On the seventeenth he was summoned. It was four o'clock in the afternoon. He was kept waiting in an outer room for nearly two hours before he was called in. On a throne on the farther side of the room sat the Emperor. Near him sat a number of dignitaries, magnificent in their elegant court costumes. There were princes and prelates from Spain, Italy, and Germany. All the power of the Church and the Empire

were in evidence, though the Church was not officially represented. On a table near by lay about twenty books which Luther had written. An official asked him sternly if he would take back what he had written, or if he meant to stand by it? Luther replied briefly, in a low tone of voice, and begged humbly for a little more time to think it over. The Emperor conferred with those who sat nearest him, and then granted twenty-four hours.

At the same hour the next afternoon he stood again before the Diet, and again he was asked if he would recant. He spoke with a clear voice now, so that all could hear him, and delivered a great speech, first in German, then in Latin. He ended by saying, "Unless I am convinced by Scripture or by right reason (for I trust neither in popes nor in councils, since they have often erred and contradicted themselves)—unless I am thus convinced, I am bound by the texts of the Bible, my conscience is captive to the Word of God, I neither can nor will recant anything, since it is neither right nor safe to act against conscience. God help me. Amen."

The Spaniards hissed, the Germans applauded, the Diet was in a tumult. Looking



back to that moment when Luther stood there in the presence of the Roman Church and the Imperial Diet, Carlyle, the great English thinker, declares it to be "the greatest moment in the modern history of men." No wonder the Lutheran Church likes to celebrate the anniversary.

*Test Questions.* 1. What was the Diet of Worms and where did it convene? 2. Who presided? 3. What did Luther do on each of the three days, April 16th, 17th, and 18th? 4. On which of these days did he make his final statement to the Diet? 5. Describe the Diet a) As it appeared when Luther was first called before it, b) Just after he had made his final statement.

*Study Questions.* 1. What was the bravest thing that Luther said or did in connection with the Diet of Worms? Give three reasons for your opinion. 2. Our lesson gives at least three proofs of Luther's faith in God. Point them out.

*For Private Devotion.* Mt. 10. 32. It may never fall to my lot to confess Thee before the mighty ones of the world, but to confess Thee before my neighbors and my own kindred may be hard enough. O Lord, give me grace and courage to confess Thee bravely and winsomely wherever I am, that those whom I meet may be drawn to Thee.

## 22. ON SOLID GROUND.

A few days after he had stood before the Diet, Luther was escorted out of Worms. Suddenly a gang of men surrounded him and—made him a prisoner! Don't feel alarmed. They were friends, not enemies. They "captured" him just to protect him, and for protection they brought him to the Wartburg castle, hoping to keep him there till the danger outside was gone. He spent about ten months among them, using most of his time for translating the Bible into German, and then bade them farewell. In returning to the dangers outside he argued that if God meant to use him any longer He would protect him.

About three years later he married Catherine von Bora, a former nun, established a home in Wittenberg, and resumed his regular duties as pastor and professor. But duties piled higher than ever before. Only a giant could do the work he did. He lectured at the university, preached wonderful sermons in the church, wrote letters and hymns and pamphlets and books, comforted the sick

and the dying, advised kings and princes about the affairs of government, wrote a wonderful little Catechism for boys and girls and another one for pastors and teachers, prepared a new order of worship for the evangelical Church, befriended the friendless, sheltered the homeless, and gave fatherly guidance to troubled souls. Meanwhile, as the family grew, he shared with his wife the labors of the household, and found time to play with his children and chat with his friends.

He had turned his back forever upon the Church of Rome. He "trusted neither Popes nor Councils," for both had failed him. Then what did he trust? The Bible—the Bible only. But what does the Bible teach? What, after all, did Luther believe? What was the exact difference between the Lutheran faith and the Roman Catholic faith—for that Church also believed in the Bible? Such questions were buzzing in numberless minds when the Emperor returned to Germany for another Diet (1530). This one was to be held in Augsburg, and there the Lutherans would probably have to give an account of the faith that was in them. At least they wanted to, so they asked Melanchthon, Luther's dearest friend and one of the most learned men of

the day, to draw up a statement for them that could be presented at the Diet if desired. He did this, and did it so well that Luther himself was delighted with the work. On the 30th of June it was read before the Diet of Augsburg, and came to be known as the Augsburg Confession. It still stands as the great statement of the Lutheran faith.

But it is sometimes called by its Latin name, and there is an interesting story connected with that which I think you should know. Augsburg was founded by the Romans about fourteen years before Christ, while Caesar Augustus (the man Luke speaks of in the second chapter of his gospel) was emperor of Rome, and in honor of him they called it Augusta. A long time after that, when the Germans got control of the country, they changed the name to Augsburg, but the learned people still used Latin, and they continued to call it Augusta. Now Melancthon wrote his confession of faith in Latin, and of course it would not be called the Augsburg Confession in that language. The Latin for it is *Confessio Augustana*.

Luther did not pretend to be a saint, nor did he want his followers to glorify his name. "Don't call yourselves Lutherans," he pleaded, "call yourself Christians." Christ

was all in all to him. He preached Him, prayed to Him, worshiped Him, and would gladly have died for Him. Yet we have no objection to being called Lutherans, for one can not be a true Lutheran without being a true Christian. It really means the same thing.

Many joys and many sorrows crowded into the busy life of Luther, and when we think of the enormous burdens he had to bear we cannot wonder that "his strength was broken at fifty." We wonder more that he was able to labor so successfully for twelve years more. In the winter of 1546, in the town in which he had been born, Martin Luther passed quietly away, leaving the world to mourn the departure of one of the most remarkable men that ever lived. He had not started a new religion, or founded a new Church. He had led the way back to the pure gospel faith of the early days.

*Test Questions.* 1. Tell of Luther's "arrest" and "prison life." 2. Whom did Luther marry, and where did they live after their marriage? 3. Mention three of the most important kinds of work that Luther did. 4. The Augsburg Confession: Who wrote it, and why? When and where was it read to the Emperor? 5. Give the history and meaning of the word Augustana. 6. When and where did Luther die? 7. How does he rank among the great men of history?

*Study Questions.* Why is it impossible to be a true Lutheran without also being a true Christian? 2. Is it true that Luther founded a new Church? Prove your answer.

*For Private Devotion.* Lk. 6. 47-48. Lord, I thank Thee for Martin Luther—for the example of his diligence, his fearlessness, his humility, and his devotion to Thee and Thy Word. But most of all because he “dugged and went deep, and laid a foundation upon the Rock.”

“On Christ the solid Rock I stand,  
All other ground is sinking sand.”



## 23. THE ORDER OF WORSHIP

Have you ever thought about the order of worship in a Lutheran church, how beautiful it is? It is a work of art, with everything in its place and a place for everything—the opening hymn, the confession of sins, the prayer for pardon, the assurance of forgiveness, the reading of the Scriptures, the preaching of the gospel, and so on. There is order and plan in it from beginning to end.

But it was not always so. In the early days, among the first Christians, everything was simple and informal. There was no fine church with a great pipe organ and a trained choir. The pastor did not wear a “minister’s coat,” nor did he have to make a lot of announcements about Sewing Circles and Ladies’ Aids and Brotherhoods and Ice Cream Socials, for there were none. Maybe there wasn’t even a minister, as we think of ministers. Going to church meant simply that a few friends would get together in some safe place—perhaps a home, or in the woods, or in a cave among the mountains—and there they would worship as best they

could while perhaps a troop of Roman soldiers were hunting for them to kill them because they would not worship the emperor.

“On the day called the Day of the Sun,” says Justin Martyr, who died for his faith in the year 166, “there is a gathering in one place of us all who live in the cities or in the country, and the writings of the apostles or of the prophets are read as long as time allows. Then, when the reader has ceased, the president speaks to us and urges us to imitate these excellent things. Afterward we all rise at once and offer prayers.”

But when persecution finally came to an end, the leaders of the Church began to plan a more orderly form of worship. The very place of worship was built in harmony with the great teachings of Holy Scripture; a special style of dress was adopted for the pastor, so that he would not have to follow the fashions of the world; hymns and set prayers were composed; the great events in the life of Christ were commemorated by special festivals; the Church Year was planned, and appropriate Bible passages chosen for each Sunday or other holiday.

During the Middle Ages the simple form of the early days blossomed into a glory of

beautiful details. There was Preparation, Confession, and Introit, Kyrie Eleison and Gloria in Excelsis, Collect and Epistle, Gradual, Alleluia, Tract, Sequence, and Gospel, Creed and Antiphon, washing of hands and sprinkling of Holy Water, swinging of censers and burning of incense, bowing and kneeling and praying and chanting—all in a certain, definite order, by priests and cantors, deacons and choir boys, each in his place and each with his specified duties. The very robes, specially for the priests, received careful attention, as to color, design, and material. The whole was impressive with pomp and circumstance.

All this would naturally reflect the teachings of the Church, which, as we have seen, were only partly Biblical. When Luther found his way back to the Holy Scriptures as the only authority in matters of faith, and there took his firm stand, he could of course not feel at ease with this. And so he found it necessary to prepare a new Order of Worship, in harmony with the simple teachings of the Holy Scriptures. In doing this he did not reject everything that had grown up through the centuries; he only pruned away what was unbiblical, and gave

room for the preaching of the gospel, and for the worshipers to take a more active part.

But Luther did not go into details and insist that all churches follow exactly the same form. He merely pointed out certain fundamentals that ought to be observed in all orderly public worship, and left his followers free to work out the details. And so it came to pass that in each country where the Lutheran faith found footing a somewhat different order of worship developed. There is no objection to this, but in our country, where so many different nationalities have met, and where the different forms of worship come so close together, it is apt to seem rather confusing at times. Many people are therefore beginning to hope that some day we shall be able to get together and work out a "Common Service" that all Lutherans will use.

*Test Questions.* 1. When was the Order of Worship most complicated, during the time of persecution or during the Middle Ages? 2. Explain the reason for this. 3. Precisely what did Luther do to the Order of Worship, and why did he do it?

*Study Questions.* Was the Order of Worship which developed during the Middle Ages an improvement upon that of the earlier days? Give reasons for your opinion.

*For Private Devotion.* Ps. 100. In all the workings of creation I see that Thou art a God of Order. The changing of the seasons, the daybreak and the sunset, the snowflake and the blossom, the billowing grain fields and the star-lit heavens, all proclaim it. Surely, then, Thou wilt have us worship decently and in order, coming before Thee in holy array. But grant, O Lord, that our worship may not be less fervent because it is orderly. Into its beautiful harmony let us enter with melody in our hearts.

## 24. THE COUNTER REFORMATION.

Have I left the impression that the Church of Rome was altogether bad, with nothing good in it? That will never do. That is not true. For the fact is that some of the noblest characters in history, like St. Augustine, St Francis of Assisi, John Tauler, Thomas a Kempis and many others, were developed within that Church; through her efforts all Europe was converted from paganism to Christianity; great books were written, wonderful cathedrals were built, universities were founded, and barbarism was replaced by civilization.

No, no, it was not all bad. But neither was it all good. Along with the good there was much evil, and this became worse and worse, till people could not endure it any longer. It was this which drove Wiclif and Huss and Luther and thousands of others who hungered and thirsted after righteousness out of the Church.

At last the leading churchmen began to see that something would have to be done, or all Christendom would turn away from



Rome. Some of them read Luther's writings and could not help feeling that he was right. They organized Evangelical churches loyal to Rome, as if they thought they could hold on to the Pope with one hand and to Luther with the other. The Emperor himself pleaded for reform within the Church.

One of the defenders of Rome who did not love Luther was a young Spaniard by the name of Loyola. While in a war against the French he was badly wounded in the foot, and had to stay in the hospital a long time. There he devised a new religious Order, to be known as the Society of Jesus. His followers are known as Jesuits. When a man joins the Jesuits he takes a solemn oath to obey his superior without question, no matter what he may tell him to do. They say that "the end justifies the means," that is, you may do anything, even murder people, if the result of it will be good. Some of the Jesuits were good men and great missionaries to the heathen, but the movement worked out badly and a great deal of harm was done by it. Yet it helped greatly to strengthen the Church of Rome.

Finally the Pope (Paul III) called a Council of leading churchmen to meet in Trent,

just north of Italy, about seventy-five miles northwest of Venice. The Council met in 1545 and was at work for many years. It was a great event in the history of the Roman Church. It was her big opportunity for a thorough house cleaning, for confessing her sins and returning to the Word of God with a whole heart. O if she had done that! It would have satisfied the devout in all lands and brought peace and unity to Christendom.

But she missed her opportunity. It is true that she insisted on cleaner morals and a higher education on the part of the priests, but she did not return to the early faith in the Word of God. Instead of that she said that she would stay by her own ideas more steadily than ever, and would have no fellowship with those who accept the Bible as the only rule of faith and conduct. Two of the laws enacted by the Council of Trent may be expressed briefly in the following words:

1. The teachings of the churchmen (Church Fathers, Popes, and Councils) are to be accepted and believed just as much as are the Holy Scriptures.

2. The Holy Scriptures should be used only in the Vulgate version and interpreted by the Church only, not by private individuals.

What is the Vulgate version? It is the Bible in Latin, as translated into that language by St. Jerome in the latter part of the fourth century. If this second rule is enforced literally, only those who can read Latin will be able to read the Bible; and even at that they will have to ask the Church what it means before they dare to believe what it says. Translations into living languages are permitted, to be sure, but they are translations of a translation (the Vulgate) and are therefore not quite like "our Bible."

The movement we have been talking about in this chapter is known as the Counter Reformation; that is a Reformation within the Church to match the Reformation that had broken away from the Church. But as you see, it was not a Reformation at all.

*Test Questions.* 1. Mention three good things that came out of the Church of Rome. 2. If there was so much good in it, why did so many good men turn away from it? 3. Who was Loyola, and what did he accomplish? 4. What was the Counter Reformation? State the two famous laws adopted by the Council of Trent.

*Study Questions.* 1. The Counter Reformation: a) What was it? b) What brought it about? c) How did it affect the Church of Rome and the progress of the Reformation? 2. Compare the two laws adopted by the

Council of Trent, as given in our lesson. Which one do you think looks most dangerous? Why?

*For Private Devotion.* 2 Chr. 7. 14. Like Pharaoh of old Thy Church was called upon to repent, but with her as with him the repentance was forced. It did not spring willingly and humbly from the heart, for the men of the Church, like Pharaoh in Egypt, had hardened their hearts against Thee and Thy Word. Lord Jesus, let me learn of Thee, for Thou art meek and lowly in heart.

## 25. THE THIRTY YEARS WAR.

The enmity between the Catholics and the Lutherans was very bitter. In 1529 the Diet of Spires made laws that were so unfair that the Lutherans protested. For that they were called Protestants. In some places terrible massacres took place and thousands of Protestants were killed. In 1608 they organized for self-defense and formed the Evangelical Union. The following year the Catholics organized the Catholic League. Things were taking an ugly turn. It looked like preparation for war, and as sure as we prepare for war, war will come.

In 1618 it broke out in Bohemia, where the Protestants rose up in revolt against their unjust Catholic ruler. The imperial army, which of course was Roman Catholic, had two great commanders, Tilly and Wallenstein, and the Protestants were helpless against them.

The scene of the war shifted from Bohemia to southwest Germany and from there to the north. During the Danish period of the war, 1625-1629, the king of Denmark

was the leader of the Protestants. By the Peace of Lübeck, 1629, he was compelled to withdraw from the struggle and to promise to take no further part in it.

The war, however, continued, and for a time the Protestant cause seemed hopeless. Wallenstein had been made "Admiral of the Baltic." His plan was to build a great fleet and control the sea as well as the land. That meant danger to Sweden as well as to the other Protestant countries, for Sweden too had adopted the Lutheran faith. Love of country as well as love of the gospel therefore caused Gustavus Adolphus, the king of Sweden, to enter the war, and in 1630, at the head of thirteen thousand men, he entered Germany. At the battle of Leipsic (1631) he did what no one else had been able to do: he defeated Tilly.

In a later battle Tilly was killed, and Wallenstein, who had been discharged, was induced to take his place. This was a bad move, for Wallenstein did not seem to care for anything but his own glory, and his soldiers were a terror to friend and foe. Like a swarm of grasshoppers they ravaged whatever country they entered, and left it barren and poor.

While the Swedes were in southern Ger-



many Wallenstein invaded Saxony, the central part of the country. Gustavus Adolphus promptly followed him, and on the sixth of November, 1632, the two armies met at Lützen. A terrible battle followed which proved to be one of the most important in the whole war. The king of Sweden lost his life, but his army gained the victory. Sixteen years more the weary war dragged on, but the Protestants usually had the upper hand. This period of the war, known in history as the Swedish period, came to a close in 1635.

In that year France entered the war, and the so-called Swedish-French period began. It was a sordid and selfish period. Not religious freedom now, but land grabbing and national glory became the aim of most of the fighters. As usual in war, the fighting nations kept on and on, like a pack of angry dogs, till they were so tired out they could not keep it up any longer. At last, in 1648, the horror ended in the Peace of Westphalia.

And the results? After thirty years of continual fighting, what would you expect? All the warring nations were bleeding and weary, but Germany most of all. Her manpower was gone, her cities were ruined, her

fields were barren. Before the war Augsburg had a population of 80,000; at the close of the war it had 18,000. The population of the German empire at the outbreak of the war was thirty million; at the close it was less than thirteen million. Yet there was a brighter side to it, in spite of the tragedy. The Peace of Westphalia provided that Protestant princes within the Empire were to have the same rights and privileges as Roman Catholic princes, and foreshadowed the day when liberty of conscience would be extended to all the people.

*Test Questions.* 1. How did we come to be called Protestants? 2. When did the Thirty Years' War begin, and when did it end? 3. Give a brief account of each of the three periods. 4. Which was the most heroic period? 5. The least heroic? 6. Name three of the great generals. 7. Which were the two most important battles?

*Study Questions.* 1. What would probably have happened a) to Sweden, b) to the Reformation as a whole if the Swedes had not entered the Thirty Years War? 2. What was the worst evil of the war? 3. What seems to you the best result of the war? Why do you think so?

*For Private Devotion.* Mt. 24. 35. I saw the sea surging around a rock in a mad attempt to break it down. And the rock was Thy Word, and the sea was humanity in the tempest of war. For thirty years the billows battled, but the Rock remained unmoved, un-

harméd, as ever before. Lord Jesus, I thank Thee for freedom to come to this Refuge. In the sea I would perish: on the Rock I am safe.

“Rock of Ages, cleft for me,  
Let me hide myself in Thee.”

## 26. EXPLORING THE BIBLE AGAIN.

By the Peace of Westphalia (1648) religious freedom was secured. The bondage of a thousand years was finally broken, and the seeker after salvation could approach his Redeemer directly, without asking permission of priest or Pope. He could take the Word of God in his own hands and read it with his own eyes, in his own house. The Bible, not the Pope, was the highest authority in matters of religion.

But what does the Bible really teach? Just what are we to do to be saved? What becomes of us when we die—where do we go? What good does baptism really do? And precisely what do we receive at the Lord's Table?

The same old questions recurred that people asked in the early days of the Church. The Popes and the Church Councils had answered them all, but their answers had not proven good. "Let the Bible alone," said these leaders to the people, "it is too deep for you. We will tell you what it means. Fol-

low us." The people believed and followed them, but they led them astray, and the work had to be done all over again. The questions had to be answered once more.

That was the task to which the churchmen of the Reformation now had to turn their attention. Luther, Melanchthon, Chemnitz and others began the work, boldly and bravely, in the sixteenth century, but they were pioneers and there was more to do than they could finish. The theologians of the next century continued the work and went into details in all directions. And seldom have men plunged into a great undertaking more earnestly than they did. Not a book of the Bible, not a chapter or a verse was left unstudied, nor was a single question willingly left unanswered—if the Bible gave an answer to it. Their aim was orthodoxy, which means correct teaching according to the Word of God, and the age in which they labored has been called the Age of Orthodoxy.

The Bible is like a great country with mighty mountain ranges and green valleys and wandering streams and fertile fields. The way to Heaven lies right through this country, yet for a thousand years it had been

closed to all but a few. Now it was open again and everybody was free to come in. But it was a vast country, so vast indeed that the very greatness of it bewildered, and there was danger of failing to find the Way. That is why the work of the theologians was so important. They went through the country and explored it and mapped it.

Some historians complain of them that they were all too human. They got so interested in the map that they hardly noticed the beautiful flowers and the green meadows and the billowing grain fields. Their preaching was apt to be dry and tiresome, for they made so much of their dogmas that they almost forgot the Bible itself. "They put their dogmas where Luther put the Bible," says one writer, and another one says that "Christian faith was dismissed from its seat in the heart, where Luther had placed it, to the cold regions of the intellect." Then too they often disagreed with each other, got into bitter quarrels over holy things, and spoke of one another in the ugliest terms they could find. One of them called another one "the patriarch of heritics," a third called a fourth "a volcano constantly vomiting fire and mud," and it was said of still another that "the Holy Spirit seems to have appeared



to him in the form of a raven rather than of a dove." Of course this would affect the common people, and the result was that the Church became a barren wilderness where the fruit of the Spirit could not develop.

Yet in spite of their failings they did much for which we may well thank God. They went through the Bible from cover to cover, as explorers go through a new country, and mapped it as it never had been mapped before. They cleared away the underbrush from the King's Highway, and showed with unmistakable clearness that we are saved, not by the Pope, or by our good deeds, but by faith in the Lord Jesus. The wilderness—well, that reminds us of a wonderful Bible promise: "The wilderness and the dry land shall be glad; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing." In the next chapter we shall see the fulfillment of the promise.

*Test Questions.* 1. What blessings came out of the Peace of Westphalia? 2. Why did the teachings of the Bible have to be examined once more? 3. What do you think of the Bible knowledge of the early Protestant theologians? 4. What is to be regretted about their work? 5. For what should we thank God? 6. What does the word orthodoxy mean?

*Study Questions.* 1. Precisely what was the work of the Protestant theologians, and why did it have to be done? 2. Why are disputes about religion less common and less bitter now than they were in the sixteenth and seventeenth centuries?

*For Private Devotion.* 1 Cor. 1. 10. As the spokes in a wheel are farther apart the farther we follow them out from the hub, so are we from one another, the farther we are from Thee. Dear Lord, be Thou the center of our affections, and the true bond of our unity. Make us patient with those whose opinions may differ from ours, and thankful for the good Thy servants have done in the past. Amen.

## 27. WHEN THE WILDERNESS BLOSSOMED.

For hours and hours the train rolls along through a sandy desert. Not a tree or a blossom in sight, only sagebrush and sand. Then a line of green appears in the distance, and presently you roll into a veritable paradise of blossom and bloom. There are lovely little homes, and velvety lawns, and wonderful orchards. The air is heavy with the perfume of the flower beds, and musical with the humming of the honey bee. How did it all happen? Irrigation did it. From yonder snow-covered mountains great streams of sparkling water have been led through wooden channels to this part of the desert, and here is the result.

It is a picture of the Church. In the preceding chapter we saw how the desert developed, soon after the Reformation, and how, to a large extent, the spiritual life died out. The Holy Mountains—the Prophets, Apostles and Evangelists—were clearly in sight, and the life-giving streams of the gospel were there, but the people were far away.

In the wilderness of lifeless teachings, and parched by the hot winds of controversy, they were perishing from thirst. Then a few men arose and gave themselves to God. "He that believeth on me," said Jesus, "from within him shall flow rivers of living water," and they believed on Him. They became channels through which the blessed waters were brought to perishing souls, and the result was as prompt as when earthly water is brought to an earthly desert. Where the gospel was preached the people gathered, and as grass springs up in the well watered meadow, so out of the ground of their hearts holy aspirations began to appear. Soon the desert blossomed as the rose, the wilderness became a paradise.

Who were the men through whom it was accomplished. There were many, but four of them, at least, we should know, namely: John Arndt (1555-1621), Philipp Jakob Spener (1635-1705), August Hermann Francke (1663-1727), and Paul Gerhardt (1606-1676).

Arndt, we are told, "lived more in heaven than on earth." He is best known as the author of "The True Christianity," a book which ought to be in every home, and which

“has probably never had its equal as a popular book of devotion.”

Spener has been called “a soul in whom Christ had indeed formed his image.” Tholuck says of him that “if ever, to any servant of God, there has been granted the privilege to efface every stain of sin, as far as man can see, and of arraying himself in the beauty of holiness, it has been granted to Spener.” He is called the father of Pietism.

Francke is best known as the founder of institutions of mercy which have become famous throughout Christendom. At the age of nine he asked his mother for a little room where he might be alone with God, and there he often prayed, “Dear Lord, direct my whole life, from first to last, to Thy glory, and to Thy glory only.”

Gerhardt was the great hymn-writer of that age. Julian says that “next to Luther himself Gerhardt was the most gifted and popular hymn-writer of the Lutheran Church,” and another authority calls him “the greatest hymn-writer of Germany, if not indeed of Europe.”

All of these men were Germans, but their influence went far beyond the homeland. The movement in which they were so active

is known as Pietism, and Spener is usually thought of as its originator. But in its best form it can easily be traced to Arndt, by whose "True Christianity" both Spener and Francke were deeply impressed.

Some people will tell you that Pietism was largely fantastic and unsound, and that is true. But it was not the fault of Spener or Francke, still less of Arndt or Gerhardt. Impurities pour into every stream, and the deadly mushroom may spring up in the shadow of the finest fruit. We must not judge Pietism entirely by its faults. Orthodoxy too was beset with faults, but in each there was much for which we should thank God with a glad heart.

*Test Questions.* 1. Name four great men mentioned in our lesson. 2. By what would you remember each one of them? 3. In what country did they live? 4. Was their influence limited to the homeland, or did it go farther? 5. What name is given to the movement in which they were so active? 6. Who is usually called the father of the movement?

*Study Questions.* 1. Comparing the spiritual with the earthly, describe as fully as you can a) The wilderness, b) The Holy Mountains, c) The Mountain Streams, d) The Channels, e) The results of the "irrigation." 2. What was Pietism? Why did it come? What effect did it have?



*For Private Devotion.* Ps. 65. 9-13. When my own inner life is parched and barren, dear Lord, wilt Thou not visit the earth and water it? O enrich it out of Thine abundance, make it soft with showers, and cause the wilderness to blossom and bear fruit. Amen.



4. THE SPREAD OF THE REFORMATION.

## 28. THE SPREAD OF THE REFORMATION.

Did you ever drop a pebble into a pool of water, then wait and see what would happen? The pebble made a hole in the surface, but instantly the water rushed in from all sides and filled it up. A little hill was formed; this sank back and formed a ring. The ring rolled out in all directions, growing larger and larger as it went. Another little hill rose up, and another ring was formed, following the first; then another, and another, and another. Each ring was a little circular billow, and upon each little billow the sunlight played and the sky was reflected. There was life and laughter and joy as you watched the play.

Such was the Reformation. Luther flung his gospel message right into the sea of humanity. It was a stone hewn out of the quarry of God's Word, and it made a tremendous splash as it fell. Quickly the rings went out, farther, and farther, and farther—away out to the uttermost ends of Germany, and still farther—into Switzerland,

France, and Italy, Poland, Austria, and Bohemia, Denmark and England, Norway and Sweden, rugged old Scotland, and far-away, snow-covered Iceland.

Thus far it went before the end of the century in which Luther did his mighty deed, but it did not stop at that. The billowing circles went right on, and are still going, still bringing spiritual freedom and gospel gladness wherever they go. There is not a civilized country to-day where the Lutheran faith is not preached. There are Lutherans even in Spain, the home of the deadly Inquisition. There is a Lutheran church right in Rome, not far from where the Pope lives, and there are Lutherans in China and Japan, India and Persia, Africa and Madagascar, Borneo and the Hawaiian Islands. The rings have encircled the world!

Do you remember the decayed old stump out there in the water? We wondered what would happen when the rings reached that. What did happen? Not much of anything, as far as the stump was concerned. It swayed a little, but did not move. That stump was like the Church of Rome. It also rocked a little as the billows dashed against it, but not a great deal. It tried to reform, but could not. The motion did not lift it

much. It stayed right where it was, and is still there.

And perhaps you remember how John flung a stone into the water too, and Ulrich also? And each stone started a series of rings of its own that grew larger and larger till they met the other rings and dashed against them. Then what criss-crossing of billows, what rushing and splashing hither and thither, till the whole pond was a-glitter with the excitement!

Now, those boys represent real historical characters—John Calvin and Ulrich Zwingli, both of whom lived at the time of Luther. Each had a stone to throw, and each one threw it. The result was that the Reformation movement broke up into various sects that dashed madly against one another in wildest confusion. The people who cling to the stump, because it does not move, feel greatly amused over this. They say that the disorder proves that the Reformation is of the devil. But beyond the disorder is a higher order. Beyond it all is God, and His truth will not perish. It was that which started the stir, and it is He who will purify the waters and bring salvation to all who trust in Him.

*Test Questions.* 1. How many countries are mentioned in our lesson as having been affected by the Reformation while Luther was still living? How far has the Reformation movement gone since that time? 3. How did Calvin and Zwingli affect the Reformation? 4. How did the Reformation affect the Church of Rome?

*Study Questions.* 1. Why did the Reformation spread so rapidly and so far? 2. Why did it have so little effect on the Church of Rome?

*For Private Devotion.* Is. 55. 10-13. How glorious, O God, is Thy Word, and how precious Thy promise of its triumph. Prosper it, Lord, in my own heart, in my home and my neighborhood, my country and the world beyond it. Replace the thorn of greed with the fir-tree of helpfulness, and the brier of hate with the myrtle of peace throughout the world.



## 29. THE WHIRLPOOL OF MODERN CULTS.

While in Tacoma, Washington, a few years ago, I went out to Point Defiance Park one day and walked to the end of the path. There, some ninety feet below, Puget Sound glittered and glistened in the sunlight. The tide was coming in, pouring a mass of water through the Narrows. The silence of the in-rushing ocean was awe-inspiring. Here and there dangerous looking eddies and whirlpools developed. Two strong men in a boat labored for half an hour to reach the shore against the current, but finally gave it up. A few weeks before, a young man had lost his life in a similar attempt.

After a while I returned to the city. While sauntering down one of the streets I happened upon a small bookstore. I stepped in and sat down in front of a bookcase containing perhaps a hundred volumes. There was a Bible and a Roman Catholic prayer book, Ingersoll's Lectures and a copy of Luther's Small Catechism, volumes on Chris-

tian Science, New Thought, Mysticism, Spiritualism, Russellism, Theosophy, Atheism, and so on. Never before had I seen so many different books in so small a bookcase. As I looked at them I remembered the Narrows at Point Defiance Park, and the inrushing currents, and the dangerous whirlpools. Here was something similar, only it was in the realm of mind instead of matter. There I was looking into a current of water, here into a current of thought; there at material whirlpools, here at a whirlpool of cults and creeds.

Where do they come from, these currents of thought, these cults and creeds of to-day? People seem to imagine that they are new and have sprung up right here in our own country, or in Europe, but that is not true. Where do the Puget Sound currents come from? They come from the ocean. But there they have surged, for ages and ages, to and fro, and at some time or other have washed the shores of islands and continents thousands of miles away. So with these others. We call them modern, but they are really not modern at all. Most of them are ancient, and some of them have come out of far away heathen lands—out of India, Persia, Egypt—the same old errors that wor-

ried the Church in her infancy; now they are here again, claiming to be the latest revelation of God.

A few examples will show what I mean. In India, long centuries ago, men said that "all is God, and God is all. Matter is an illusion [Maya], and mind is the only reality. All the suffering in the world is due to an illusion of the mind, and all we need to do to be saved is to get out of the illusion." Now the same old heathen doctrine turns up in our own country under the name of "Christian Science," and multitudes are carried away by it. "New Thought" teaches that underneath all our thoughts and failings we are all divine, and that all we need to do is to let the "Real Self," the "God that is hidden in each of us," come forth and rule the heart. That also is an ancient heathen doctrine. "Theosophy" is older than the Scribes and the Pharisees. It teaches that Wisdom is the Saviour of the world, and that if we only knew enough we should all be good and do right and thus be saved. They all speak beautifully of Christ, but it is not the Christ of the New Testament. They do not like to think of us human beings as "lost and condemned creatures," neither do they like to

think that He redeemed us “with His holy and precious blood, and with His innocent sufferings and death.” Christ crucified is to them, as He was to the Jews and the Gentiles of Paul’s day, a stumbling block.

But not all of the modern cults come out of heathendom. Some of them come “out of the Bible,” taking what they like, interpreting it to suit their wishes, and leaving out the rest. Jesus foresaw it all, and warned us to beware. “There shall arise false Christs, and false prophets,” He said, “and shall show great signs and wonders, so as to lead astray, if possible, even the elect.”

Some people have a habit of running around from one sect to another, listening to this and to that, to see which they like best. It is a dangerous practice, and they usually end up in confusion or unbelief. Suppose you were to plant a beautiful flower in some part of your garden, then dig it up and move it to some other part, then to another, and still another—what would happen to your plant? It would die. And so will faith, if it is not left in peace to root itself firmly in the Word of God.

*Test Questions.* 1. Mention some of the “modern” religious cults. 2. Are they really modern, or are they

ancient? 3. From where have they come? 4. From what heathen country has "Christian Science" drawn much of its teaching? 5. How do the modern cults use the Bible? 6. Is the habit of "listening to all to find the best" a good or a dangerous habit?

*Study Questions.* 1. Why are there so many different religious ideas in the world? 2. What is the best you can do, for yourself and others, in the midst of these cults and creeds?

*For Private Devotion.* 1 John 4. 1. For all young people we pray Thee, Lord Jesus, that they may not be enticed away by false doctrine. "They are weak; do Thou strengthen them with Thy power. They walk through a world of dangers; do Thou guide them according to Thy counsel. They are exposed to various temptations; do Thou help them to fight faithfully and to gain the victory." Amen.

### 30. THE LUTHERAN CHURCH IN AMERICA.

At last our "little journeys" have brought us to our own beloved homeland. . With this lesson we put our feet on American soil.

In 1638 there were fifty Lutherans in this country. A hundred years later (1738) there were five thousand; two hundred years later (1838) there were seventy-five thousand; to-day there are over two million.

The first Lutherans who came did not come from Germany but from Holland. They settled in what is now the state of New York. They were not allowed to build a church, or have a pastor, or even read a Lutheran sermon to a gathering in one of their homes. Peter Stuyvesant, the governor, so ruled.

The first book ever translated into the language of the American Indians was Luther's Small Catechism. It was translated by the Swedish pastor, John Campanius, who did all he could to bring the Indians to the Lord Jesus. It was published by the great and good Count Zinzendorf.



The first Lutheran churches built here were built by the Swedes. They built them like forts, to protect themselves against the Indians. But they never had occasion to use them for protection, for they treated the Indians with Christian kindness and justice, and were never molested.

Let us get a little closer to these pioneer Lutherans. What kind of people were they? For after all, that is more important than numbers and buildings and great wealth. Let Bancroft, the noted historian, answer the question. Of the Swedes he says: "They cherished the calm earnestness of religious feeling; they revered the bonds of family and the purity of morals; their children, under the disadvantage of want of teachers and of Swedish books, were well instructed. With the natives they preserved peace."

Of the German Lutherans, he gives this beautiful account: "In January, 1734, they sailed for their new homes. The majesty of the ocean quickened their sense of God's omnipotence and wisdom; and as they lost sight of land, they broke out into a hymn to His glory. The setting sun, after a calm, so kindled the sea and sky, that words could not express their rapture, and they cried out,

‘How lovely the creation! How infinitely lovely the Creator!’ . . . In February a storm grew so high that no sail could be set; and they raised their voices in prayer and song amid the tempest; for to love the Lord Jesus as a brother gave consolation.”

Near the end of the eighteenth century a great religious awakening took place in Norway, under the influence of a devout layman by the name of Hauge. In 1840 one of his noblest friends, Elling Eielsen, gathered a number of “awakened” countrymen in Wisconsin and organized what afterwards became the Hauge Synod. Like the Swedish and German pioneers, these Norwegians were earnest and sincere Christians, and it is remarkable that the Lutheran Church in America is not so much the child of the formal church organization in Europe as of a deep spiritual awakening which took place in the Old World, first in one country, then in another.

After a while the churches began to organize themselves into synods. The Ministerium of Pennsylvania came first. It was organized in 1748, under the leadership of the famous Muhlenberg. Others came later. In 1848 there were twenty-two synods, and

by 1906 the number had climbed to sixty-seven!

Naturally the Swedes would want a Synod of their own. So would the Germans, the Norwegians, and all other nationalities. In some cases several sprang up within the same nationality. That is how there came to be so many synods.

Gradually it appeared that there were too many. They overlapped and interfered with one another, and people began to talk about uniting. In 1917 three big Norwegian synods united to form the United Norwegian Lutheran Church, and the following year forty-five synods, mostly of German origin, united into The United Lutheran Church in America. In this way the number has been considerably reduced, and many good people are looking forward to the time when there shall be but one Lutheran Church in America.

*Test Questions.* 1. Show the growth of the Lutheran Church in America. 2. From what country did the first Lutherans come? 3. Who was the first Lutheran pastor, and from what country did he come? 4. What book was first translated into an American Indian language? 5. Name the first Lutheran Synod in this country? 6. How many synods were there in 1906? 7. Has the number increased or decreased since then?

*Study Questions.* 1. What do you consider the most important changes in the Lutheran Church in our country since pioneer times? Give reasons for your opinion? 2. What are the main difficulties in the way of a really united Lutheran Church in America? 3. What should be the great uniting force?

*For Private Devotion.* John 17. 23; 1 Cor. 12. 27. God in Thee, Lord Jesus: that I can easily believe; but Thou in us—in me—that I cannot grasp. The thought overpowers me. It fills me with awe. The Church is Thy body, and I am a member of the Church! O Christ, make me worthy of so glorious a privilege and helpful to other members of Thy body.

### 31. THE AUGUSTANA SYNOD.

A little brown acorn, the size of a thimble—that was the origin of yonder great oak. A handful of Swedes, recently from the old country and ministered to by one pastor—that was the origin of the Augustana Synod.

Sixty years after its organization the Synod had over twelve hundred congregations, over seven hundred pastors, and over two hundred thousand communicants.

Its property was valued at more than sixteen million dollars, and its contributions for religious purposes amounted to more than four million dollars in one year.

It had at that time nine educational and about forty benevolent institutions, scattered all over the country. Its Theological Seminary (beautifully spoken of as “The Heart of the Synod”) has always been located in Illinois: first in Chicago, then in Paxton, and finally in Rock Island, where Augustana College also is located.

From the Middle West, where it originated, the Synod has reached out to all parts

of the United States, and still farther. It is now conducting missionary work in India, China, Africa, and Porto Rico.

The Augustana Synod was organized at Clinton, Wisconsin, June 6, 1860, with a membership of 49 congregations, 23 pastors, and 4,967 communicants. About one-fourth of these, however, were Norwegians, who afterwards withdrew and organized a synod of their own.

The Rev. Lars Paul Esbjörn was the first Augustana pastor. Among others of blessed memory are Tuve N. Hasselquist, Erland Carlsson, Jonas Swensson, Eric Norelius, and Olof Olsson—all of them prominent in pioneer days.

The Synod is a daughter of the Church of Sweden, which, as a Lutheran State Church, dates back to the early days of the Reformation. Naturally the membership has been almost entirely of Swedish descent, and in common with other synods Augustana has been looked upon as a "foreign church." But this is rapidly changing. She is fast becoming a native church. Let us hope and pray that in making the transition she may not lose her "priceless heritage" from the Northland.



What was that heritage? Not money. The Swedish immigrants had no wealth to bring, for nearly all of them were very, very poor. But they did bring health and strength and a willingness to work. They did not come here to be fed by kind-hearted natives. They came to earn an honest living, and earn it they did. With dauntless courage they cleared the forests and tilled the soil and established good, clean homes. All fair-minded people have praised them as among the most desirable people that have come from the Old World.

But better than all else was their religious heritage. I wish that we might return to the good old pioneer days for just a moment—that we might step into the little frame building at Andover, Illinois, in which the first few Swedes of that neighborhood worshiped; or the little log hut at Vasa, Minnesota, with its one window on each side, and a lean-to in front by way of a vestibule; or some dugout somewhere on the prairies of Iowa or Nebraska, with the bare earth for walls, and sod for a roof. Likely as not we should find that the altar consisted of an old dry-goods box covered with white cloth, the pulpit of a homely little table, and the pews of rough-hewn planks without back rests.

The pipe organ might consist of an old accordion in the hands of a hard-fingered farmer, and the choir—who ever thought of such a thing? But don't worry about the singing. The glorious old Swedish hymns, as the pioneers sang them in their crude way, gave wings to weary souls and brought the worshipers to the very throne of God; which is more than many of our elegant choirs of to-day can do.

I do not mean to say that the pioneers were all saints. Some of them were ruffians. But as a rule they were devout, and many of them were consecrated Christians. If there was a church within reach they did not wait for some one to urge them to join it, and if there was none to join they took the first opportunity to organize one. To them the Church was a holy institution, the pastor was a man of God and revered as such, and the place of worship, even if it was only a hut or a dugout, was a temple of the Most High. Such was the beginning of the Augustana Synod, and from that it has grown to what it now is. Let us pray that we may follow in the footsteps of these early pioneers.

*Test Questions.* 1. When and where was the Augustana Synod organized? 2. Show its growth. 3. Name

five of its most noted pioneer pastors. 4. Where is the Theological Seminary located? 5. Why has the Synod been looked upon as a "foreign" church? 6. What did the Swedes usually bring with them from the old country?

*Study Questions.* 1. Why was their religious faith the best heritage the Swedes brought with them from the Northland? 2. What effect has the increase in wealth had upon the religious life of the common people of the Synod?

*For Private Devotion.* Deut. 8. 7-14. How wonderfully Thy promise to the chosen people has been fulfilled upon us. Out of poverty and hardship our fathers came to a land of enormous wealth, and now we are well-to-do. The Synod is rich. But have we prospered spiritually as well as materially? Is the faith of the fathers alive in their children? Dear Father in heaven, save us from the deceitfulness of riches, and fix our affections upon the things that are above, not upon the things that are below. Amen.

## 32. REVIEW OF THE MODERN PERIOD.

Much good came out of the Middle Ages—noble characters, great books, wonderful temples of worship, famous universities, and a general uplift into civilization and Christianity.

But evil was also in evidence. The Church of Christ had forsaken the Rock of the Holy Scriptures and reached out over the marshland of human opinions. A return to solid ground was imperative, or the way of salvation would perish from the earth.

Several men had tried to lead the way out, but had perished in the attempt. At last Martin Luther succeeded. Boldly he blazed the way back to the Rock, and once there he began the Re-formation of the Church on the plan of primitive Christianity. Millions followed him, and the movement developed into a real exodus out of the Church of Rome.

At last Papacy was aroused. A council was called to meet at Trent, for the purpose of cleansing the Church of its evils—which

implied a confession that something was desperately wrong. But the "Counter-Reformation" thus launched was really no reformation at all, and the results were anything but satisfactory. The final outcome was the Thirty Years' War between the Protestants and the Catholics, one of the most hideous butcheries in the history of Europe. In the providence of God, however, one good thing did come out of the horror: by the Peace of Westphalia religious liberty was secured and the Protestants were granted the same rights and privileges as the Catholics.

To the Protestants the Bible was now "the only rule of faith and conduct." It was therefore necessary to find out exactly what the Bible has to say on the great questions which the Church of Rome had answered out of her own wisdom. To find the "orthodox" answer to these questions, or in other words to find answers that would be true to the Word of God, was the task of the great theologians of the sixteenth and seventeenth centuries. And so diligently did they labor at the task that this became known as "the Age of Orthodoxy."

But orthodoxy dealt almost only with questions of truth. It piled up dogmas



(teachings) till they overshadowed the Bible itself. Once again there was a famine in the land, "a famine of the hearing of the word of the Lord." The relief came when Pietism welled up and flowed forth like a refreshing stream into the barren desert.

In recent times Christendom has come into close contact with the heathen world of the East, and while the gospel has been preached there, some of the heathen ideas, particularly from India, have found willing ears in Christendom. Thus have the popular half heathen, half Christian cults of to-day sprung up, drawing multitudes away from the simple faith in the cross of Christ.

Meanwhile the Lutheran Church has clung to the Word of God and gone forth into all the world. In our own country it has had a wonderful growth, and the indications are that its real mission here will appear in the days to come. Hitherto it has been looked upon as a foreign Church, for nearly all American Lutherans have been of German or Scandinavian descent, but rapid changes are taking place, and she is fast becoming a native Church.

The German, Danish and Norwegian Lutherans have been divided among themselves (not necessarily in an unfriendly spirit)



into a number of different and more or less independent synods. The Swedish Lutherans on the other hand have remained united in one body, the Augustana Synod. Recent years have witnessed a great movement in the direction of union among Lutherans, and many are looking hopefully toward the future.

*Test Questions.* 1. Into how many periods is Church History usually divided? 2. Name them. 3. Which one of them was to the Church a time of Formation? Deformation? Re-formation? 4. What is the true and only foundation of the Lutheran Church? 6. What great movement has disturbed many Christians in modern times? 7. What striking difference between the Swedish Lutherans and other Lutherans in this country?

*Study Questions.* What was the most important event of the Modern Period? Give at least three reasons for your opinion. 2. Show that the present is a time of great unrest. 3. What is there in the midst of the unrest that will not perish?

*For Private Devotion.* Ps. 102. 25-28. Like billows on the sea the centuries roll. Like pilgrims we pass on, willing or unwilling. But I thank Thee, O Lord, that we may lift our eyes to Thee and know that Thou art ever the same. O teach us to put our trust in Thee, and in Thee only, through Christ Jesus, our blessed Saviour. Amen.

*O make Thy Church, dear Saviour,  
A lamp of burnished gold,  
To bear before the nations  
Thy true light as of old:  
O teach Thy wandering pilgrims  
By this their path to trace,  
Till, clouds and darkness ended,  
They see Thee face to face.*

Hymnal.

# APPENDIX

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## IMPORTANT DATES OF THE CHRISTIAN ERA.

### EARLY PERIOD.

Pentecost .....	34
Fall of Jerusalem .....	70
End of the Apostolic Age.....	100
Council of Nicaea .....	325
Age of the Church Fathers.....	about 50-430

### MIDDLE AGES.

Conversion of Europe .....	about 350-850
Birth of Mohammed .....	about 570
The Hejira .....	622
Battle of Tours .....	732
Council of Clermont.....	1095
Crusades .....	1096-1272
Inquisition established in Spain.....	1481
Birth of Luther .....	1483

### MODERN PERIOD.

Ninety-five Theses .....	1517
Diet of Worms .....	1521
Death of Luther .....	1546
Council of Trent .....	1545-1563
Thirty Years War .....	1618-1648
Age of Orthodoxy .....	16th and 17th century
Pietism flourished .....	17th and 18th century
First Lutherans in America.....	1623
First Synod organized .....	1748
Augustana Synod organized .....	1860

## HOW TO PRONOUNCE SOME OF THE NAMES IN THIS BOOK.

Adolphus, A-dol'-fus	Constantinople, Kon-stan-
Alexandria, Al-eg-zan'-dri-a	ti-no'-pel
Alexis, A-lex'-is	Corinth, Kor'-inth
Ambrose, Am'-broze	Crusade, Kroo-said'
Ananias, An-a-ni'-as	Cyprian, Sip'-ri-an
Andover, And'-over	Cyrus, Sy'-rus
Ansgar, Ans'-gar	Dominican, Do-min'-i-can
Arabia, A-ray'-be-a	Eielsen, Ay'-el-sen
Arius, A'-re-us	Eisleben, Ice'-lay-ben
Arndt, Arnt	Erfurt, Er'-foort
Athanasius, Ath-a-nay'-	Esbjörn, Esb'-yurn
she-us	Falckner, Fälk'-ner
Augsburg, Awgz'-burg	Franciscan, Fran-sis'-kan
Augustana, Aw-gus-ta'-na	Francke, Frong'-kay
Augustine, Aw'-gus-teen	Gerhardt, Ger'-hart
Basil, Bay'-sil	Gloria Dei, Glo'-re-a Day'-e
Bohemia, Bo-hee'-mi-a	Godfrey, God'-fray
Bouillon, Boo'-yon'	Gustavus, Gus-ta'-vus
Cadiz, Kay'-diz	Hasselquist, Has'-sel-kwist
Caesar, See'-zar	Hauge, How'-ge
Calvin, Kal'-vin	Hawaii, Ha-wa'-ye
Campanius, Kam-pay'-ni-us	Hejira, He-ji'-ra
Carthage, Kar'-thage	Hilary, Hil'-a-ry
Chemnitz, Kem'-nits	Ignatius, Ig-nay'-she-us
Chrysostom, Kris'-o-stom	Irenaeus, I-re-nay'-us
Clement, Klem'-ent	Jerome, Je-rome'
Clermont, Kler'-mont	Justin, Just'-in
Columba, Ko-lum'-ba	Koran, Ko-ran'
Comnenus, Kom-ne'-nus	Lübeck, Lee'-beck
Constantine, Kon'-stan-tine	Lützen, Leet'-zen
	Madagascar, Mad-a-gas'-kar

Manichaeans, Man-i-kee'-  
     ans  
 Manichaeus, Man-i-kee'-us  
 Martel, Mar-tell'  
 Mecca, Mek'-ka  
 Medina, Me-dee'-na  
 Melanchthon, Mel-lank'-ton  
 Milan, My'-lan  
 Mohammed, Mo-ham'-ed  
 Mohammedanism, Mo-ham'-  
     ed-an-ism  
 Monica, Mon'-i-ka  
 Moslem, Moz'-lem  
 Muhlenberg, Moo'-len-berg  
 Nicaea, Ny-see'-a  
 Norelius, No-ray'-le-us  
 Origen, Or'-i-jen  
 Palestine, Pal'-es-tine  
 Papacy, Pay'-pa-se  
 Patricius, Pa-tri'-she-us  
 Patrick, Pat'-rik  
 Persia, Per'-she-a  
 Pharisee, Fâr-i-see  
 Polycarp, Pol'-i-karp

Reorus, Re-or'-us  
 Saphira, Sa-fy'-ra  
 Seville, Se-vill'  
 Spener, Spay'-ner  
 Stephen, Stee'-ven  
 Stuyvesant, Sty'-ve-sant  
 Tarsus, Tar'-sus  
 Tauler, Tow'-ler  
 Tertullian, Ter-tull'-i-an  
 Tetzels, Tet'-zel  
 Torkillus, Tor'-kil-us  
 Tours, Toor  
 Tuve, Too'-ve  
 Ulphilas, Ul'-fi-las  
 Ulrich, Ul'-rik  
 Urban, Ur'-ban  
 Verona, Ve-ro'-na  
 Wallenstein, Wal'-len-stine  
 Westphalia, West-fay'-lia  
 Wicoca, Wy-ko'-ka  
 Wittenberg, Wit'-en-berg  
 Zinzendorf, Zin'-zen-dorf  
 Zwingli, Zwing'-le











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